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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, NOVEMBER 23, 1844. VOL. XXIII.—NO. 47

TO THE EXECUTIVE COMMITTEE OF THE FRATERNITY OF CHURCHES.

GENTLEMEN:—The various offices and trusts of the Ministry-at-Large, in the Southern section of the city, have been discharged, as usual, without interruption or abatement during the last six months, and with no less favorable results than heretofore.

Your generous offer of five weeks' absence from the service during the summer, and to supply, meanwhile, the Suffolk Street Chapel pulpit, has not been availed of by me, as I felt the necessity of being at home for various reasons connected with the ministry. The only circumstance that has at all disturbed the tenor of my rounds was the severe conflagration which took place in my immediate neighborhood in the month of June last, in which my own house, unfortunately, shared to a considerable extent, and which forced me to seek residence elsewhere, in the neighborhood, for a fortnight or more, during the requisite repairs. But even this event seemed to develop the advantages and fruits of your ministry. It was gratifying, in that trying hour, when my dwelling and property were in flames, to see the sympathy which poor men can exhibit, and the gratitude they will show for that ministry which your benevolence sustains in their behalf. Believe me it was no mere personal favor or partiality which led them, in that emergency, to flock around their pastor with the offer of their assistance, shielding my children, risking their own lives, and giving all their time, that day, to guard and secure my furniture, as it was thrown, for safety from fire, into the crowded street. It was no mere concern for me, as an individual, that led them to do all this; for I feel assured, could you have looked into their hearts at such a time, you would have seen, rather, the throbbing sense of their obligation to that Providence which had given them, through you, 'the ministry of reconciliation.' Even this may we welcome, then, as among the gratifying results of such a ministry. And I may tell you more; even of this,—how two of those grateful men gave it as a reason why they should help to save me and mine from the flames, that this ministry had saved *them* as 'brands from the burning.!'

This ministry, in its manifold experience and operations, is full of such evidence of its utility. Who can doubt its saving power when I have, within a brief space, the acknowledgment of seven individuals that, by this agency, they have been reserved from the lowest depths of Atheism. Who can doubt it when they are told that the instances are almost innumerable of the intemperate, the suffering, the sinful in whose behalf this ministry has interposed with blessed effects. Many and various are the modes in which this ministry applies a salutary balm to the wounded spirits among us; and, while its fruits are thus encouraging, consider also how incessant, far-reaching, and widely spread are its claims and avocations. Not like any other minister can he who serves the poor confine his service to the few families that come under his ministry on the Sabbath, but he must hear the call of the city's floating population and give of his strength to those who need in all directions. Take the single fact, that, of one hundred and six funerals at which I have served since entering the Chapel, only thirty-seven have been of families connected with the Chapel, or who knew before any pastoral connection; and it will be seen, at once, how extended must be the range of this ministry's duties. It calls one to go and serve at all hours, in all directions, and for all emergences. It summons the minister every day and every hour, away from his own family, to hear and relieve the cry of those 'who wander as sheep without a shepherd' and without a home, and when he comes again to his own abode, he finds it thronged as an intelligence office. It requires of him the incessant and willing sacrifice of his time, his strength, his charities, and his hours of prayerful study, to all such as never come among the worshippers to God's temple, the retired and weeping ones whom poverty crushes down so that they cannot lift their heads with others in the sanctuary, the decrepid and infirm who must have *their* sermon, if they have it at all, in a few words of the minister at their troublous fire-side, while he holds their old Bible on his knees and reads by dim lights in comfortless chambers, to the dying and bed-ridden, who groan so for a word of solace, that word of God, which comes to them all, as the dear message of absent friends to weary travellers. So goes the day, the week, the hour, to the Minister-at-Large, and so it *must* go, by ministrations of mercy or remonstrance, ever present, somehow and by somebody, to the unfortunate victim of reverse whom accident has made all desolate, the strong man made powerless by misfortune as he sits with his face buried in despair and tears, the raving inebriate, who is breaking to pieces the few remaining articles of furniture in his wreck of a home, the wretched mother sobbing and moaning through a funeral prayer and clinging with a convulsion to the coffin of her child, the martyrs to this world's wrong, too, in their various shapes of haggard woe, iniquities, thousand disguises, base hypocrisies and oppressions, cruel assassinations of innocence, and the whole wide battle field of misfortune! So goes it with the Minister-at-Large every day, shut in, as it were to the 'den of lions,' wrestling with evil in the haunts of misery, behind whose veil he walks and listens to grievances and tales of wrong in high and low places such as might wrench the gleaming sword from the scabbard of justice! Do I exaggerate! No!—for these are but the picture of my every day's routine, my every day's experience. So goes the week, and then the scene changes to a pleasant Chapel on the quiet Sabbath with some of these sufferers around me blessing the seventh day and hallowing it. The Chapel! Who can doubt that it is, and ever will be among the means of a blessed influence upon the poor? and who shall number the grateful associations connected with it, as the place of many prayers in their behalf, the home of their hopes, and the nursery of their faith, as they often acknowledge.

I have made many visits among the poor the past season, (not less than a thousand) and have therefore good opportunity of knowing their feelings in this respect. Some of them tell me frequently of their regrets whenever circumstances prevent their attendance at the Chapel on Sunday; and others, to my knowledge, make many ssecrifices in order to attend. Some borrow even the garments they wear to those meetings, and some borrow even a friend to take care of their homes in their absence. Let none, therefore, doubt the importance and necessity of the Chapel as an auxiliary to the great aims of this ministry. I am free to confess that, without it, I should feel the want of a very essential instrumentality in my service. The mere question as to whether *all* the poor for whom the Chapel was intended avail of its privileges, or whether any *but* the poor find entrance to those privileges ought to be of very secondary consequence compared with the inquiry, are the Chapels of eminent and decided service to the poor. Are they channels of any very positive effects on such a class? and does a large and fair proportion of such a class improve the privilege of worship in them? I have no hesitation in saying (from a thorough investigation of the field) that they do. And does any one ask why these Chapels are not filled to overflowing with the very pocrest of our city and with none others? I might ask why are not the rich always in the pew of their own Churches every Sunday afternoon? Surely the causes which operate to prevent, in many instances the attendance of the poor, are not less urgent or imperative than with the opposite class. The poor man may perhaps feel some honest pride or reserve as to taking very freely of that pew or privilege for which another pays, and for which *he* fain *would* pay and should be *encouraged* to pay if he can; but the rich man has no tolerable excuse for not occupying the pew which is so exclusively his and *nobody's else!*

In regard, therefore, to the question, if question it be, what becomes of all the poor on Sunday; I have only to say, again, a fair proportion of them are in our churches. We must make allowance, of course, for a large class who are kept at home by the pressure of their circumstances, and for another class of sick who have their ministry on other days, in other places, and are never neglected, and for still another class who are running about with 'itching ears' after many 'false prophets,' that are gone out into the world making our cities their thoroughfares, and gathering the credulous and fanatical into places—for there *are* places—*freer than* our free chapels:—in every sense *freer*. But even *this* class we shall gain if we are patient and persevere, for even the poor cannot find nourishment long on the husks of those 'divers and strange doctrines.' We must persevere and be faithful: for, in a growing city like this, it is no single day's work—the redemption either of the rich or poor.

It is also worthy of remark, that, whilst the ministry at large has been doing its work now for some years steadily and with meekness, there are those, who have ever looked upon its influence with somewhat of a sectarian jealousy, and would cripple its influence by some counteraction, by teasing the poor and doing all they can to excite their prejudice. But still the work of this ministry is onward, as it should be and *will* be in the hearts of men; and, as a general thing, it is remarkable that the poor prefer connection with our chapels to any other. It is there they find the most unreserved fellowship with each other, while they realize their obligation *to*, and their brotherly connection *with* the rich. There they enjoy the freest interchange of their own faith and sympathies, while their more prosperous brethren meet them in occasional conference. Pleasing instances had we of this the past summer in the two 'Union Conferences' that were held at the chapel, and also in a summer excursion of our Sunday School in connection with that of Hollis street Society.

It may be stated that our congregation in Suffolk street is on the increase, having had an accession of several families within a few weeks, so that our seats are well filled. The Sunday School continues to hold about the same general average in regard to numbers and attendance. There are not more than two hundred children connected with the school, nor is the average attendance more than one hundred and fifty or sixty. The *tendency* is to increase, though it is and must continue somewhat stationary unless we can have an accession of competent teachers. The occasional loss of teachers by removal brings embarassment to those who remain, for, they are thus overburdened with disproportionate classes, and, were it not for the indefatigable zeal of our superintendent and all connected with him, whether in bible classes or otherwise, we should probably have the disappointment of seeing our school reduced.

I will therefore appeal to the generous feelings of my neighbors again, and I will hope, while I stretch out my hands, that we shall draw some assistance e'er long from the dwellings which are going up around us.

In this connection let me say a single word touching the probable changes and growth of this section of the city. It may be remembered that, in my last report, I intimated that probably with the growth of the city, the demand for land, and the consequent rise of rents, as the land in this section becomes covered, the number of poor claiming the attention of the ministry at large might be made to recede or diminish. There are those much wiser than I who think I have altogether exaggerated these prospects of change, and that for years to come, the south end will be, what it now is, the residence of many poor, if not the very poorest. I have taken special pains the past summer to ascertain, nearly as I could, the proportion of poor in this section, and my conviction is, that, while a multitude of more costly edifices are in process of erection, and, while a class of population not strictly poor are taking possession of them, the number of poor and the appropriate tenements for such are increasing also in a ratio far greater than I had supposed.

I had a conversation, the other day, on this subject with one of the owners of real estate in this part of the city relative to the prospects of the South End, and the probable future relation of the Chapel to that neighborhood. I asked him if he did not think the changes which were in progress there would affect the Ministry at Large, and by raising rents, reduce gradually, the number of poor who might claim the privileges of the Chapel. He said,—so far from this being the case, he believed they would rather *increase* in that quarter, the other parts of the city being already improved, (the necessity of a cheap class of tenements, *somewhere* in a city, always existing)—and the southern section being now the only convenient quarter in which such tenements could be raised or leased. That he was sincere and sanguine in this impression is evident from the fact that he has recently erected, for the accommodation of such a class of poor, a large brick edifice on a novel plan, so constructed as to accommodate fourteen families, without interference one with another, and with a motive so disinterested that he more than intimated his intention, that in case the leasing of such a building on the lowest terms should fail, he would resolve it into a form of charity by *giving* the rent of its apartments to the most deserving poor. We are almost tempted to wish the multiplication of poor for the sake of testing such benevolence.

The late permission of the Fraternity, by a vote of their Committee, that under all circumstances now existing, others beside the poor might worship in the Chapel, on condition of their paying as they would elsewhere, has had considerable effect in increasing the number of attendants at the Chapel, though I give it ever to be distinctly understood that all such families are there by sufferance only, as auxiliaries to the great objects of the Fraternity, the religious and moral instruction of the poor. It was to these objects and these only that I pledged my time, strength and sympathies, when I accepted the office of Minister at Large, *the service of the poor;* for this and this only am I now laboring, and whenever I can see or be well assured that this object is really impaired, neutralized or set aside by any force of circumstances at the South End, I shall at once consider my parochial office and relations in that section at an end, and shall leave the field. I cannot perceive however, that there is at present anything in the state of population thereabouts which calls upon us to remit, suspend, or alter the operations of this Ministry in the least. I know well that there are really poor families enough in that quarter to employ all my time and strength every day, and they do so; and as to any others attending at the Chapel who are not strictly speaking, in very depressed circumstances, the number of such is by no means large, and even *they* may soon have an opportunity if thought best, to form other connections. Two new Unitarian Societies are now in progress on either side of Suffolk street Chapel, to the north and south of it, and very near, besides one of the Orthodox denomination; and to either of these the questionable and surplus families may be transferred by *force* if necessary, though in such a case the Fraternity may lose a considerable portion of such pecuniary aid as the Chapel now gives by its contributions, as neither of the churches above named will be likely to become a branch of the Fraternity in any way. And in this connection let me simply state that the congregation now worshipping in Suffolk street Chapel, poor as indeed they are, have felt it their duty recently to assume or endeavor to bear all the incidental expenses of the Chapel, not including salary of the minister; and these expenses, to the amount, it may be, of four or five hundred dollars, they will cheerfully *endeavor* to meet, under the grateful sense of their obligation to your Fraternity for other expenses which they *cannot* meet. I am not to argue now the question as to whether the congregation by so doing takes a position any the less as a congregation of *poor*. I will simply say we are bound to encourage among the poor this disposition to pay all they can for support of religious institutions. *They* feel this obligation and *we* ought to feel it. And now while I contemplate the growth, progress, and proficiency of that Ministry which you have in trust, while I view the field of its labor, the fullness of its results, the moral wealth of its claims, I must confess my feeling is more and more one of unmingled reverence and admiration for the generous public sentiment which originated and still sustains it. May the grace of God conduct it to still more prosperous issues.

Respectfully,

JOHN T. SARGENT.

October 5th, 1844.

TO THE EXECUTIVE COMMITTEE OF THE FRATERNITY OF CHURCHES.

GENTLEMEN:—Since the date of my last Report my labors among the Poor have occupied most of my time. I would express my thanks to the Committee for their vote providing for the supply of the pulpit during four Sundays. A similar vote was passed the last year of which I did not have occasion to avail myself. This season I was absent three weeks, during the month of June. With the exception of this and a few days in addition I have remained in the active performance of my duties through the summer, visiting among the Poor, and doing what I could to mitigate the miseries of the afflicted.

It will be unnecessary at this time to dwell at any length upon labors connected directly with the Chapel: every thing is now much as in former years. The services have generally been fully attended, the average number present having been from four to five hundred. In the Sunday School there are 50 teachers and 351 pupils. A large number of adults are formed into Bible classes. By means of a donation of $50 from Amos Lawrence Esq., valuable additions have been made to our Chapel Library. Our sewing school will commence immediately, when we expect to gather between one and two hundred children, and the ladies, who have voluntarily given their time as instructors for several years past, are ready again to unite in this generous and useful labor.

Looking upon the Chapel in connection with its varied operations, who can estimate the good proceeding from it? Separated as it is from all secular associations, it is a visible manifestation of the power of Christianity in our Churches; it reminds the Poor that there are strong religious sympathies extended towards them, and thus does it become a sacred bond of union between the more and less favored classes in the community. Here the vicious (sometimes led thither by curiosity and sometimes through earnest solicitation) become interested and reformed. Here children are gathered from destitute homes. Here the sorrowful come for support, and the weak for strength; the doubtful for truth, and the devout for worship.

The out of door work connected with this Ministry has continually been on the increase. Physicians are not more naturally or constantly sent for to impart relief, than the Ministers at Large. If a poor person is known to be in distress, the intelligence is soon brought to our doors. Requests that we will visit persons in sickness and destitution, come to us so often that it is difficult to meet promptly the numerous applications. These perpetual demands upon our time, together with our calls upon such of the Poor as we are in the constant habit of visiting, and those whom we meet in our daily walks, render the labor often arduous. Since Dr. Tuckerman commenced his work, more than 40,000 inhabitants have been added to the city. There has probably been an increase of 10,000 within the past year, and 4,594 emigrants have landed at this port since the first of January. With this unusual growth of population there must necessarily be an increase of demands upon our time and strength.

One thousand one hundred and fifty six emigrants arrived here in July, and 990 landed during the months of August and September. Sixty or seventy are often conveyed hither by one vessel, and landed as strangers upon our wharves. Thus is additional work brought to our hands, (not always of the most cheering character,) and as the population increases, there must be continual claims upon our attention, and extended opportunities of usefulness.

Amid such a multitude of strangers and foreigners, there are many who know not where to look for employment. They come among us friendless, and, unless they meet with honest advisers, they are temptad to become vagrants and paupers, sinking into intemperance and dissipation, or passing from house to house, begging for the means of a scanty subsistence. To prove that the number of persons is not small, who in this city have sought for work, it may be stated that at the Employment Society, 2053 men have sought for employment within one year, ending with the first of this month. And that, during the same time, 2658 females have actually found employment through the agency of the Society for the Prevention of Pauperism. Making 4711 persons who have either sought or obtained work at these two places. And even between July and the first of October, no less than 1927 have applied at these rooms anxious for employment.

When we remember that multitudes apply at the intelligence offices, and that many remain in idleness, we are made to realize that the number of persons out of regular employment among us is very great.

Over such individuals the power of temptation is strong. Snares are spread in every path and the emissaries of evil are always on the alert.

Reflect upon this multitude, and call to mind the bar-rooms and gambling houses, and places of folly and infamy that are open, and the dangers will in some measure be realized—and these temptations are not without their effect. As an evidence of this we need only state the number arrested by the watchmen of the city since the first day of this year. Between January 1st. 1844 and the 5th of October, 1225 men, and 340 women have been taken up in the streets of Boston by the night-police for DRUNKENNESS; *one hundred and three* persons have been taken to the watch-house for assaults—*fifty-four* for fighting—*nine* for gambling, and *one thousand four hundred and thirty six* for various offences; making *three thousand one hundred and sixty eight* persons since the first of January of the present year.

This alone, proves that we are not so virtuous a community as to render moral effort superfluous.

And how is it with the more worthy Poor? Do the industrious have such compensation for their labor as to make their lot enviable? Many persons no doubt receive ample remuneration, and reap the reward of their toil. But it is still true that for common work, given out from slop-shops and other places, the pay is almost nothing. I have seen a girl braiding straw, and after having worked a day, and braided 22 yards, she received for her labor 11 cents. I have seen an old man of 96 years of age, making chalk-lines, and earning 25 cents, while his daughters were making shirts at 8 cents a piece. Thus many persons toil for twelve and sixteen hours a day, and are yet not able to support themselves. It may be difficult to remedy this, but that does not make it a fact the less to be regretted. We cannot but feel a throb of sympathy for those who thus toil and yet hardly gain a scanty subsistence. We are told that in this city, during the present year, there has been an increase on the assessment value of property to the amount of seven millions of dollars, and yet hundreds of the Poor are hardly able to earn their daily bread.

There is one evil which it may be proper to speak of in connection with the moral condition of this community. I allude to licentiousness. It is thought by many that this horrible evil gains ground. If so, there is a fearful accountability resting upon those who cannot be numbered as Poor. The families of the opulent, persons who associate with the purest and best, and who stand high in society, are interested in this matter. That this monstrous evil prevails among us to an extent beyond what man suspect is without doubt true. It is a subject which demands attention. The law does little, not half what it might do. Many persons in the community are willing to *extend* rather than to *diminish* this evil. Twice within six months have I been sent for in cases where young women, filled with the agony of despair, have sought to put an end to their own existence; one by taking poison, and the other by throwing herself into the river. It is a fearful thing to witness one in such a condition,—every hope crushed, and the heart, that was once innocent and happy, blackened by guilt, and driven into frenzy by the upbraidings of an awakened conscience. Houses of assignation are scattered over this city. Such houses are places where the artless are led, where characters are blasted, and where fair names are covered with infamy. The fate of the woman is *sealed*, while the *man* passes on, and sustains his place in society. Females in humble life are the most exposed, and are most frequently the victims. How often have they fallen, and then been left to a life of misery and tears. But I will not dwell upon this subject; though it is one which the Ministers at Large feel to be painfully important. It is a subject difficult to bring before the public in such a manner as to accomplish good, and yet ought it to be one upon which the Christian is never to speak? Something may be done to prevent others from falling, and here I believe we have much to hope.

It is certainly an encouraging thought in our labors that notwithstanding the great increase of our population CRIME HAS ACTUALLY DIMINISHED.

Four thousand five hundred and ninety emigrants have landed here since the first of January, and only six hundred and twenty nine have entered our almshouse, which, large as the number may seem, is smaller than entered the year before. And the number has also been similar of those sentenced for crime by our Courts of Law. Looking back through the history of this city we find that vice has not increased in proportion to our population. This is a remarkable fact, and proves that a powerful influence has been exerted. Is it not an era in the history of cities? A landmark in the progress of civilization? Have we not here a demonstration that Christianity can do its whole work, if Christians will only be faithful! All we need is that Christians should be sacredly true to their trust, and cities will become a centre of life and light. It *can* be done; why may we not say it SHALL be done? Not the student in his closet, or the poet in his dreams, but the jailer at the gate, and the judge on the bench, speak out and say, that there is in this city less vice and crime (in proportion to our population), than there was ten or twenty years ago. Our work has not then been without its visible results. This ministry has of course not done all, but no one will probably deny that it has been one of the causes of improvement. While therefore we look with gratitude upon the past, we would thank God and take courage, for we know there is yet much more to accomplish.

The riots at Philadelphia, within the last year, are a warning to those who are indifferent to the condition of the working and poorer classes. They have written in blood the results of a violated moral law. The ashes and the flames have a language, and Christianity can give it interpretation. If we neglect our fellow-creatures, that neglect will assuredly bring a retribution. An ignorant and neglected populace may make a community tremble before its infuriated power. Human nature, left to the workings of its baser passions, will break forth in wild disorder and anarchy. The cries of a mob are the cries coming up from the great heart of humanity beseeching moral aid. They are the voice of Providence, saying, educate and spiritualize these souls, or you may be torn in pieces. To what can we look for protection from such evils if not to Christianity?

When we witness military parades among us, if, as followers of the Prince of Peace, we ask what these things mean, we are reminded of mobs and riots. 'How, it is said, can the multitude be kept quiet? How can public order be preserved? It is by the fear of death alone that men can be held in subjection.'

But, we might ask in reply, did the Almighty send those beings into the world incapable of feeling the power of Christianity? Or we might seriously ask, if Christianity in its simplicity and truth had been properly brought before them, might it not have had influence upon their characters? We know that ignorance and passion may make men wild, and that neither superstition, bigotry or fanaticism have a particularly beneficial power over the human mind. They may indeed add fuel to the flames. Yet certainly the Gospel in its simplicity must be calculated to overcome, in the human mind, the elements of discord and passion. The musket and the sword are surely not the legitimate means of producing peace. We must go behind this, and ask if there is no method of binding mankind into a friendly brotherhood, if there is no power among Christians by which their fellow-creatures may be humanized, at least, so far that they need not be shot down like wild-beasts. To prevent a recurrence of the popular tumults and violent discords which have at times disgraced our country, nothing is so much needed as the dissemination of Gospel principles. Christian men everywhere can do much to bring about a better state of things. I believe that the active labors of the Ministry at Large will do more good in this respect than a thousand instruments of death, and that the old words are yet true; 'wisdom is better than weapons of war.' If multitudes are to be kept in subjection, they must be educated, they must be Christianized.

In this work there may be obstructions and discouragement, but these must be met, and there is no power on earth to overcome them if they cannot be conquered by the Gospel of Christ.

It is now five years since I fully entered upon this field of Christian labor. It has been a period of varied experience. At times I have felt as if I must leave the work. One is called in this sphere of action to meet with frequent disappointments and to witness many painful scenes, but there has also been much for which to be grateful.

Who can doubt that by this ministry great good has been done? The physical wants of the Poor have been relieved. The shivering form has been clothed, naked feet covered, and cold dreary dwellings have been rendered cheerful. During five years I have expended [by the aid of generous friends] $1,554, and 95 cents. And wherever aid has been bestowed it has been with extreme care. If I have erred, I believe it has been on the side of caution. Before giving I have always visited and investigated. If every dollar expended could speak, I am sure many a tale of grief-alleviated would be heard. By this means food has been procured for hungry children and the cup of refreshment has been placed by the sick-bed, and, wherever aid has been bestowed, words of counsel and consolation have not been forgotten, and at moments when not only words but deeds give expression to feeling, a powerful moral effect may often be produced. The improvement of character is far more important than the momentary relief of physical want, yet while the latter is not neglected we may accomplish the more for the former.

Many persons who have been visited have indeed never needed pecuniary aid. They have had but little, but they wished for no more. With habits of economy, they could gather around them the simple comforts of life, and with contentment enjoy their humble lot with an unfeigned gratitude to the great giver of all. The most touching instances of honest independence may at times be witnessed where money would not be accepted even if it were proffered. There is industry and neatness and frugality. There dwells hope, and cheerfulness, and Christian joy. I have witnessed amid sickness and privation and in the humble walks of life, the most beautiful manifestations of resignation and peace, where pain and poverty have been endured without a murmur.

Would that such scenes could rise one by one before those who now look with indifference upon the poor, and feel little or no interest in acts of Christian kindness.

The five past years have been rich in experience. Robert Hall says, in one of his eloquent sermons, 'the moral history of a beggar which faithfully revealed the interior movements of his mind, and laid open the secret causes which contribute to form and determine his character, might enlarge and enlighten the views of the philosopher.' There is truth in this. The moral history of the vicious and destitute, may often reveal, more fully than anything else, the mysterious capacity of the soul, its capacity for endurance and for suffering, its capacity for redemption—and, in cases of virtuous conflict, its capacity of resisting the powers of evil, and of rising into an almost heavenly excellence in the midst of most adverse circumstances. When we see human nature under such aspects we cannot but realize how much we owe of exertion and sympathy to others. Can any one maintain that we have a right to shun or neglect the poor who are around us? I have seen the power of Christianity to soothe and to elevate. I have seen the adaptation of the simple truths of the gospel to the wants of the soul in every condition of life.

There are two or three other subjects upon which I intended to have spoken. The condition of many children among us, who are at present greatly neglected, is an important topic. I also intended to have said a word upon the effect that a more abundant supply of water in the city would have on the condition of the poor. But these subjects must be left to a future time.

I may simply say in closing, that with four religious services a week, with my daily visits among the poor, with the calls of the poor upon me, and with my duties as director in several of our most useful Benevolent Societies and Institutions—I find my time fully occupied.

It may not be improper for me to add that the appointment of Rev. Mr Burton was highly gratifying. I am convinced that he will be a valuable aid in this sphere of labor.

With great respect

R. C. WATERSTON.

October, 4th., 1844.

REPORT ON SLAVERY.

The Boston Recorder thus notices the results of an effort from which much good was expected. Whether these results will meet the hopes which had been entertained, it is for each reader to decide.

'It is known extensively, that a committee was appointed some two years since by the General Association of Massachusetts, to correspond with southern ecclesiastical bodies on the subject of slavery. That committee consisted of Rev. Alexander J. Sessions, Rev. Josiah Clarke, Rev. Calvin Durfee, Rev. Orin Fowler, and Rev. Jacob Ide. Rev. Mr. Sessions from the committee, presented a report to the Association at its meeting at Woburn in June last, which report has just been published in compliance with a vote of the Association. It appears that the committee addressed a general letter (a copy of which is appended to the report) to thirty ecclesiastical bodies, viz., two presbyteries in the district of Columbia, four in Virginia, five in Kentucky, seven in Tennessee, two in Missouri, three in North Carolina, one in South Carolina, two in Georgia, one in Alabama, and three in Mississippi. Returns have been received from seven presbyteries.

The letter directed to the 'Orange' presbytery, North Carolina, was returned immediately, with 'a very brief, but a very smart line, on the smallest piece of paper, but with the largest possible postage,' giving notice that 'if any more communications of the same kind should be sent, they would be dealt with in the same manner.' The 'Western district presbytery,' Tennessee, returned an answer, that they had considered the subject, and resolved 'that inasmuch as the subject of slavery is not fairly within the jurisdiction of ecclesiastical bodies, therefore it be not entertained.' The 'presbytery of South Alabama' replied at considerable length, reciprocating the kindness and courtesy breathed in the letter to them, but maintaining that slavery is not a moral evil, that they see no urgent necessity for its abolition, that God has undoubtedly sanctioned the institution, that abolitionists have put farther off the day of emancipation, and advising the committee and those who act with them *to let the subject alone*. This letter occupies three pages of the report. The 'Transylvania' presbytery, Kentucky, answered in a very respectful manner, but without expressing any very definite opinion in regard to slavery or its abolition. The answer returned from the presbytery of 'West Tennessee' occupies nearly four pages, and is regarded by the committee as somewhat in advance of any of the preceding. They decidedly approve of a free interchange of views, regard slavery as purely a political evil, and therefore beyond their control; think much may be done to ameliorate the condition of the slaves by preaching the Gospel to them and their masters, and express the belief that the discussion of the subject of slavery at the North has been injurious. The remaining communication is from the 'Kingston' presbytery, Tenn., and is totally unlike some of the others, and breathes a more decided anti-slavery spirit than either of them. We give it entire, as it appears in the report.'

'You will accept our assurance of a sincere sense of obligation for the fraternal spirit of your communication, and of interest in the object it appears to have in view. And though our delicate relations to southern society, of which you speak as matter of observation, are to us matter of perplexing experience, we do not hesitate to avow our sympathy with you on this subject, so far, at least, as your epistle makes expression of your views and feelings. We agree with you, that the ministry and the church of Christ are deeply involved in the responsibility of the existence of slavery, and of its continuance, and of every degree of rigor with which the yoke of oppression is bound upon the neck of a suffering man, and trust we are, as individuals, willing to do whatever manifest duty dictates. As individuals, we are not called *master* by any human being. In our presbytery there is not one, and in the churches under our care, there are but few, who consider the system of slavery, as it exists among us, in any other light than a sin against God and man, and detrimental to all the better interests of the community. And we hope that you will have the charity to believe that we do exert ourselves to the extent we deem our location and circumstances permit, in ameliorating the present condition of the slave, and encouraging those moral sentiments in the minds of the community, that may work his ultimate redemption. To what extent our public efforts can be carried on this point, you need to be here to know.—More than one seventh of the population of our state are in bondage. Near another seventh are either present or prospective slaveholders. The influence of wealth and fashion give to the latter a preponderancy in our legislative councils, whose jealous eye is never asleep on this subject; and in this country, the press, the pulpit and the post-office, are attempted to be put under a kind of censorship, that would leave us only the ear of private confidence on this momentous subject. Public sentiment, however, in this division of our state, does not sanction these restrictions. This state of things, you will regret as much to hear, as we to say, has, in some part, been superinduced by the imprudent measures of a few, unjustly imputed to the many, who cherish the spirit of emancipation. In short, between the excess of the few in the North who would call your letter tame and nerveless, (you know them by this description,) and the perversions that are practiced upon their words and deeds, by southerners, our work is rendered hazardous and difficult, if not impracticable. Suspicion is thus thrown upon every man, who attains to any high degree of reputation as an honest philanthropist. Excesses of which he never dreamed, are unsparingly imputed to him, and often with too much success imposed upon the popular credulity; clearly showing that the slaveholding interest sees more to fear in the moderation of cautious men, than in the fierceness of the precipitate.

'The conviction has long been extensively prevalent among us, that we *must* dispose of the evil, or it *will dispose of us;* and beyond the spray of popular excitement, there is a sober, second thought from which something may be hoped on the subject. Throughout the eastern division of Tennesee, a small part of which we occupy, we find but few slaveholders who dare to *justify* the system, but barely venture to *palliate*, in their particular cases. And, indeed, many are to be commiserated in their misfortune as holders of slaves entailed on them by inheritance, and chained to them by laws prohibiting emancipation on any other condition than immediate expatriation.

After these statements of our views and practices, it would be unkind in us not to notice your condescending request for any suggestions we may think proper to make, in reference to *your* relation to the subject; and we need say no more than what your own reflections will suggest, in view of all the facts we have presented. We think nothing can take a good effect, that does not come in the way of a candid affectionate appeal to the conscience of the reflecting public. In this way, and in this way only, can you reach the conscience of the master, or of those who make laws for his benefit. In this way only can you either alleviate or break the yoke. We hope you need not the suggestion, that every emancipation effected by means which would be considered, by the slavery code, as violence or fraud—every clandestine removal of a slave from the southern states, or detention unlawfully of a fugitive slave, greatly increases the rigor of southern slavery—multiplies the suffering of the slaves, and throws the greatest obstacles in the way of their emancipation.

With these expressions of our views and feelings, we proffer you our respectful and sincere regard, as your brethren and fellow-laborers in the service of our Lord Jesus Christ.'

'The remaining six or seven pages of the report are occupied with remarks and suggestions of the committee,—kind, and in our opinion, wise, and forcibly expressed. Portions of them we should be glad to transfer to our columns, and may do so at another time.'

NEW PRESBYTERIAN PAPERS.

We had supposed that the Presbyterians, both old and new school, had papers which represented their peculiar views with sufficient distinctness; but there appears to be serious dissatisfaction. At the recent meeting of the synod of New York, O. S. a committee which had been appointed to inquire into the expediency and practibility of establishing in the city of New York, a weekly paper, as an organ of Presbyterianism, reported that the establishment of such a paper is of vast importance to the interests of that church, whereupon the synod resolved that a committee be appointed with full power to devise ways and means to carry the same into effect, as soon as practicable. Messrs. Philips, Snodgrass, McCarter, Spring and Goldsmith, ministers, with two elders, were appointed said committee. This subject, the New York Observer states, was debated at great length, and from the brief report given, it appears, that while a few were satisfied with the Presbyterian of Philadelphia, and one or two thought the New York Observer good enough, the general opinion prevailed in favor of a new paper, which should be an organ of Presbyterianism under the control of the church.

And while the New York Observer is not old enough for the old school, neither does the Evangelist appear to be new enough for the

new school; for at the late meeting of the synod of New York and New Jersey, N. S., there came up a discussion on the subject of establishing a newspaper, to be devoted to the defence of Presbyterian doctine and order, and a committee was appointed with discretionary power to act in the premises. The reports of these movements, in the Observer and Evangelist are brief, and do not set forth the grounds of the dissatisfaction with those papers. [Recor.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 23, 1844.

THE TENDENCIES OF LIBERAL CHRISTIANITY.

Under this head, we commenced in our last week's paper a notice of an article in the October number of the New Englander on 'Theodore Parker and Liberal Christianity.' After speaking of the general issue made in that article, that Mr. Parker's opinions are the result by an obvious tendency of principles and modes of thinking peculiar to liberal Christians, we considered the first argument by which it is attempted to sustain this issue, viz., Unitarian views of creeds,—their opposition to them. We have a few words more to say upon this point.

The writer in the New Englander admits that the principle laid down in the sermon, by one of the editors of this paper, from which he quotes, is 'perfectly correct and obvious to him,' but contends that it is inconsistent in an Unitarian to lay down this principle, to appeal to it, to apply to it. After the quotations from the sermon, and the admission that 'at last liberal Christianity has a creed, good so far as it goes,' (an admission which he virtually takes back in a note, guarding his readers against the inference that this creed has been executed in the ordinary way of social bodies,) he says, 'in vain does Mr. Parker ask his teachers who gave them authority thus to fetter the soul of man? In vian does he, as it were, retort upon them—you have permitted us to doubt and deny everything beside—you have suffered us to plow (plough?) and sow and reap all within the enclosure, so long, that it is a field outworn as a field for speculation and inquiry. Why stop us by this limit? Why hinder from taking a loftier flight, and rising to nobler results in religious speculation?' He then enlarges this argument into five distinct inquiries, based upon what he considers the five objections to creeds made by Unitarians; after which, he thus proceeds—'Their only reply to these inquiries is this. The very name Christianity shuts you out, and has always shut you out. You have *religious* liberty indeed, a liberty to be of what religion you please, but not liberty to call yourself a Christian. '*This is perfectly correct and obvious to us*' (the *italicising* here is our own) 'but not so Mr. Parker, who may at once retort—Who gave you liberty to define Christianity for me? In doing it you abandon every argument urged against a creed, and used to sustain us in free inquiry. Thus might Mr. P. charge inconsistency upon his friends, in regard to that claimed as their chief peculiarity and their proudest distinction. We cannot see but that he drives his arguments home. Their force cannot be evaded. Their consistency is complete, and their logic unbroken. The fact is, that our friends have by their incantations, raised a spirit which is too mighty for them, and they cannot reverse the spell. The muttered words are still abroad in the air, and will raise new spirits, unless a new formula is invented to put them down. But this matter has to us no personal interest. The question concerns us only as a development and test of principles. The liberal principles of the liberal school, we regard as fully tested and carried out by Mr. P., and found wanting. *Experiment* has shown the falseness of theory. *Facts* have proved the hypothesis to be but a fine abstraction.'

Now in reply to all this, we say first, that if the principle laid down 'is perfectly correct and obvious', we are disposed to abide by it, even if this adherence should convict us of inconsistency. We prefer to subject ourselves to this charge rather than give up a religious principle obviously *perfectly* correct. We contend, secondly, that there is no inconsistency. The very illustration, which the writer puts into the mouth of Mr. Parker, meets the charge of inconsistency exactly. 'You have permitted us to doubt and deny everything beside. You have suffered us to plow (plough!) and sow and reap, all within the enclosure,—why stop us by this limit?' For the very reason, that it is 'the limit.' To tell a man that he is free to range within a certain limit, and that he is without the pale, and wandering, he knows not whither, when he passes that limit, is not inconsistency. Here is the great field of Scripture. One sect, the Roman Catholics, say to men, 'this is a good field and fertile, but it is not sufficient. It will not yield you all you want, and you may not individually plough and sow and reap it as you choose. You must do this as we say, under our direction, and then from a great storehouse of ours, called *Tradition*, we will supply the wants which this field of Scripture cannot meet.' Against this, the Episcopal, Presbyterian, and various other sects, embraced under the term Orthodox, *protest*. They say 'this field of Scripture is sufficient, amply sufficient. It will afford you all you want; it is given to you each to survey, and gather from it what you can, but you must not do this in your own way. *We* have thoroughly surveyed this field, *we* know exactly what it will produce, and if you presume to produce anything different from it, we will turn you out.' And against this, the Unitarian, or liberal Christian *protests*. He says this field of Scripture is not only sufficient, but that it is free to each and all; that every one may range over it and gather from it what he can, and that whatever he can gather by earnest and faithful culture, will nourish through the spirit in which it is gathered; and he permits any one to do this, and though he may not like what every one gathers, or wish to have much to do with it, he does not claim a right to exclude him. But if he break down the enclosure, or overleap it, and wanders forth into uncertain and unexplored fields, the liberal Christian does not deny his right so to do, or maintain that he will be absolutely lost. He simply asserts the fact, that he has broken down or passed over the enclosure, that he is no longer in the field of Scripture.

This is the position assumed in the Sermon, from which the New Englander quotes, and one in which we suppose a majority of liberal Christians concur. We perceive no inconsistency in it. Liberal Christians have never asserted that there was no limit to *Christian* free inquiry. They have never contended that there were no '*fundamentals*' in religion, nothing to be received and rested upon, as the basis of all Christian speculation. They have never insisted that there should be absolutely no creed for the Christian world; they have simply insisted that, of right, that creed was, and should be, the Scriptures, individually interpreted. They have planted themselves upon the great Protestant principle, the sufficiency of the Scriptures and the right of private judgment, and endeavored to adhere to this principle. They have perceived the force of the internal or moral evidence in support of the Christian religion, the evidence arising from the purity and excellence of its moral truths and principles, their adaptation to the nature and wants of man, but their strongest and most forcible presentations of this evidence have always implied and supposed these truths and principles to be underlaid by the great historical facts of the New Testament, deriving from these facts their character and authority as a revelation, an express and direct communication from God to man.

This is the position occupied by liberal Christians, the principle which was again and again laid down and contended for, in the controversy, which preceded and accompanied the separation, which took place, nearly thirty years ago, between the Orthodox and liberal Congregational Churches. Both before that time and since, in occupying this position, liberal Christians have been able and strenuous advocates for the authenticity and genuineness of the Christian Scriptures, and through the laborious studies and valuable works of some of their number, have done as much, we are almost tempted to boast that they have done more, they have certainly done as much, to establish these great points, as the writers of any other denomination. The writer admits this position, this principle to be 'perfectly correct and obvious', but maintains that there is an inconsistency in applying it to Mr. Parker. But how so? If the principle is 'perfectly correct and obvious', and has generally been recognised and maintained by liberal Christians, where is the inconsistency of applying it? The principle may be wrong in the judgment of some, the application may be wrong, but there is no inconsistency. Liberal Christians herein are not departing from the liberty for which they have contended. The question between Mr. Parker and liberal Christians, as well as all other Christians, is not a question of *interpretation*, as we have already said, but a question of *fact*,—whether there are or are not any genuine and authentic records of the origin and promulgation of the Christian religion, written by competent witnesses, trust-worthy and truth-loving men, to which we can go with reverence and confidence to learn and determine what the religion is, what it teaches, and what it requires! We gather from Mr. Parker's writings, it is the object and tendency of his 'Discourse of Religion', as we understand it, to show that there are no such records, that those that claim to be such, are large portions of them false, full of myths and fables, ascribing to Jesus Christ words which he never uttered, filling the greater part of his public ministry with deeds which he never performed, and are thus not to be relied upon as true, genuine, authentic records of his life and teachings; and that, consequently, what he believes of Christianity, he believes, not from any confidence in, or respect for these records or their writers, but because he finds a counterpart to it, a corresponding echo to it in his own heart, in his own mind, his own intuitions, and he believes nothing to which he cannot find this counterpart, this echo, and consequently has no reliable source and authority for his Christian faith, and what he holds as Christian truth, *but his own mind*. We do not say that all this is thus distinctly and baldly stated in Mr. Parker's book, but we say that we understand this to be his theory, this the result to which his principles and views necessarily lead. We say that this is question of fact, as to the origin and foundation of the religion, and not a question of interpretation as to what it teaches; and to say that liberal Christians are inconsistent, that they do violence to the views they have entertained and advocated in regard to creeds and freedom of inquiry, because they maintain that whoever is on a given side of this question, is *off Christian ground, without the field of Scripture;* or to say that their views upon these points, their principles and modes of thinking necessarily lead to this result, seems to us as wise and conclusive, as it would be to argue that these views and principles and modes of thinking lead by an obvious tendency to popery, because Mr. Brownson, once a Unitarian, has recently been baptized into the Holy Catholic Church, reverently kneeled and kissed the hand of the Roman Catholic Bishop of Boston.

A single remark more, and we have done with this point.

The writer in the New Englander, in stating the grounds of objection on which liberal Christians are opposed to creeds, omits the strongest and most important one. Beneath the objections which he states, and far deeper than these, lies the question of the right to make, and the power to enforce a creed. To whom do these belong? The writer asserts or implies, as we understand him, the necessity of some, other and more definite creed than Scripture. His point here is, that Mr. Parker has been carried to his present position because liberal Christians have no creed. Now if we admit the necessity of a creed, we admit that there is somewhere, with some body, a right to make, and a power, to enforce this creed. Somebody has a right to interpret the Scriptures for others, say what they teach and what men must believe. We ask to whom this right belongs? Where it resides? Upon the author's principle, of the necessity of some other and more definite creed than Scripture, we cannot begin to answer this question, without taking the first step back toward Rome; and a few brief moves will bring us up at the Vatican. There is no middle ground between Luther appealing to Scripture and his right to interpret it, or the Pope and the Church crying out, 'submit to us; we are the authorised interpreters of the word of God; whatever we declare it to teach, you must receive.' If Luther was wrong, all who stand upon the same platform are wrong; the Pope and the Church were right, and it is the duty of all Protestants to go back, in humility and penitence, to the Church that claims, and possesses, if any one does, the right and power to make and enforce a creed, other than that of Scripture. Liberal Christians believe that Luther was right; they stand upon his platform. Their theory about creeds, is the great Protestant principle, the sufficiency of the Scriptures and the right of private judgment. As the writer in the New Englander says, that 'experiment has shown the falseness of the theory. Facts have proved the hypothesis to be a fine abstraction,' we may expect to hear that he has abandoned it himself and returned to the Holy Catholic Church.

The second 'great defect of the liberal school', which the New Englander discusses at some length, he thus states, 'their religion is not moral and their morality is not religious.' We must defer our remarks upon this singular position, to another number.

DIVISIONS IN THE EPISCOPAL CHURCH.

The following is an extract from the charge of the Archbishop of Canterbury (Dr. Howley), recently delivered to the clergy of his diocese. The address itself is characterised throughout by manly good sense, by a kind catholic spirit, and is wholly free from that air of assumption and arrogance, so common in the language and demeanor of High Churchmen, whether Bishops or Presbyters, in this country. Coming from so high authority—the Primate of the Anglican Church—it is entitled to consideration: and we especially invite attention to the frank and honest admissions made by Dr. Howley, that there are divisions in the Church; and that there is danger to its welfare, if these divisions be not healed. Such confessions are worthy of the candor and integrity of a wise and good man: and they contrast strongly with the false pretensions, perpetually made by the Episcopal clergy of this country, of harmony and union within their Church. It would be amusing—were it not some thing more grave—to hear them talk of order and harmony among themselves, when it is impossible to read their papers—the organs of the two great parties into which they are divided—or the journals of their conventions, particularly of that recently held in Philadelphia, without the conviction that of all religious denominations among us, at the present time, the Episcopalians are the most divided among themselves.

The following is the extract, to which we have referred.

Having adverted to the general condition of the National Church, the Archbishop concludes.

'In this state of things, and with the fullest persuasion that the Great Head of the Church will not abandon his ministers while they do him faithful service, I look forward with hope, though I am not altogether free from anxiety, to the future destinies of our National Church. It is not from direct violence without, or from dissensions within, that I apprehend any immediate danger. But what may eventually be the result of external dissensions and *the differences now existing in her own bosom*, if she should ever proceed to extreme lengths, it is painful to contemplate. 'If ye bite and devour one another, take heed that ye be not consumed one of another'—was the warning of the apostle Paul to the Galatians.

I am far from asserting that this language is applicable in all its strictness, to the present state of our own Church. But I fear that there is enough of division to weaken those resources which, if applied in conjunction, might much more effectually aid the common object of promoting the glory of God and the happiness of our fellow creatures, than it can be whilst divisions are to be found, which *it is notorious do exist among us.*'

For the Register.

LOVE AMONG CHURCH MEMBERS.

MESSRS. EDITORS:—There is one subject which I have long wished to see strongly pressed upon the attention of the Christian community, from the pulpit and from the press; for I think it essentially important, and nesessary for our progress in social, moral, and religious duties. Viz, more *unity and brotherly love*, among professing Christians.

How often do we see members of a Church meeting regularly at the communion table, for months and years,—partaking of the same loaf, and drinking from the same cup—professedly in remembrance of Him, who has said 'if ye love me, keep my commandments;—by *this* shall it be known that ye do *love me*, if ye *love one another*.' And yet, not even civilly recognizing each other, excepting the few they choose, by either look or action!

They will meet regularly together, within the same walls every week,—sit side by side, ostensibly as 'brethren and sisters,' of the same faith and Church—to worship the same God, at the same altar,—as disciples of the same Lord and Master. And yet manifest no more regard or sympathy for *each other* than if they were so many automatons, placed there to *act a part!* then to be dispersed, till they are set up in the same places to play the same game over agnin! Truly may it be said, with all the sarcasm too of the heathen philosopher,—'How these Christians *love* one another!'

It is not only the violation of that law of 'Christian *courtesy*,' as well as Christian *feeling*, which should dwell in every virtuous heart, to which we would confine our remarks; though so much could and certainly *ought* to be said upon the subject, for every reflecting and observing mind must see and acknowledge, if they do not openly condemn, the fault; but we would show that this cold, formal, *unchristian* feeling, which is so plainly manifested in *some* Churches, is the death of all *benevolent feelings*; and of course, of all benevolent exertions: for nothing can or *will* be done, where there is nothing *felt*. And the best feelings of the heart will eventually chill, languish and *die*, through the want of sympathy, and of calling into action the purest principles and affections, which God has implanted in the human breast.—When we reflect how much good *one* individual can do, we may judge how much a Church and society, could accomplish, if *united* for that purpose.

As our best feelings are more frequently called out by sympathy, than principle—as we need to be acted upon, to be induced to act, so we are greatly influenced by those around us; if that influence is good, we shall be made better by it; it it be a cold, inoperative, or bad one, our holiest and kindest feelings are blunted and made lifeless by it. Thus we can see in Churches, where there is a strong *bond* of Christian sympathy and love existing, how much *better Christians* they are; we see them manifesting the 'spirit of Christ; and showing themselves 'zealous in all good works,' and kind feelings.

But we are rejoiced to see that many of our Churches, particularly in the city of Boston, are fully alive upon this subject; that they are showing to the world that they have the true 'leaven' of Christian love and duty, in their hearts; and that they are animated in diffusing its genial and heavenly influences, not only through the society of which they are the Church, but afar and wide around them.—Such Churches are indeed, brilliant and cheering, 'lights set upon a hill,' upon which the eye loves to rest; and from which the cold, formal, inactive, and heartless worshippers would do well to go and *borrow* light, till they can kindle a flame of their own. Would to Heaven, that *all* our Churches were of this stamp; not merely in the city of Boston, but in the *vicinity;* particularly those, wherever they are, who have long *prided* themselves on their 'conservatism' in doing *nothing!*

The first step towards a reform, where one is needed, to make a Church appear to have something more than the mere semblance of religion, is for the members of Churches to *know* and feel some interest, in *each other*. And this can easily be accomplished by any members throwing open their doors and inviting the whole Church, of which they are members, to meet at their *houses*, for the express purpose of being introduced and becoming *acquainted* with each other. For we should do well to remember, that if we actually 'carry the same characters, we possess here, beyond the grave' with us, without the artificial distinctions, which *now* so much influence us in our conduct, it would be well to cultivate and *practise* some of the Christian virtues while on *earth;* and thus prepare ourselves, and gain a *foretaste* of that love, harmony, and confidence, which we have every reason to conclude, characterizes the inhabitants of that blessed abode, to which we all hope, at some time to arrive.

Let a few meetings of this kind take place in all kindness and Christian fellowship, making each and all to feel that they are indeed followers and disciples of that Master, whom they have publicly professed to take as their '*example;*' and we pledge ourselves, that the Church, instead of longer being 'formal and dead,' will soon become a renovated and *new* one. Hearts will be quickened, and made alive; affections and sympathies called forth; principles set into action, and beneficial, heavenly influences will spread around, and have a more deep, abiding, and salutary influence upon the hearts and conduct of all within, and without the Church, than scores of homilies, and formal professions, can ever do.

Then can be seen, and *never till then*, what real 'communion *is*;' for it will be a 'communion of *soul*,' with *soul;* and not merely a communion with the 'bread and wine.' Then the people will be happier with themselves, happier with each other, and really *better* people; then they will see how easily, and pleasantly, plans of benevolence can be started, and effectually carried out; when all unite with interest, for the accomplishment. Then it will no longer be derisively asked,—'What do these more than others?' Then a *label* from the 'Church record,' will not be necessary to distinguish the '*sheep*' from the '*goats*.'

The subject is a serious and *important* one; and it is earnestly to be hoped, that it will be taken up by every *clergyman*, and pressed home upon the hearts and consciences of every *member* of every Church and Society, till there is a change so radical, so salutary, and so *exemplary* that it shall no longer be said by our opponents, that we are a 'cold, heartless, set of Christians, if Christians we can be called;' but rather compel them by our example, to say, we are as 'shining lights,' in all Christian virtues, from which they and all others might well take a good and beneficial example. W.

For the Register.

SUNDAY SCHOOL REPORT.

THIRD. INTEREST IN THE SCHOOLS.

The interest, which is generally manifested by the people in our Societies in the prosperity of their Sunday Schools, although not so general or so deep as their importance demands, is yet sufficient to show that they appreciate in some degree their value, and that they would not willingly be deprived of them.

Our correspondent from Dublin writes, 'The degree of interest manifested during the past year has been as great if not greater than in any former season. The number of scholars is a few more than ever attended before, and their attendance, when the weather permitted, has been punctual. Parents appeared to be anxious to do what they could to encourage and facilitate attendance, and teachers have shown increased interest in the exercises.' From Fitzwilliam we learn, 'that the interest manifested this year is about the same as in years past, which is feeble.' In Keene, 'the degree of interest in the School has not varied essentially from that of previous years. If at times it has been less, at times it has been greater. In the month of September a celebration was held in a neighboring grove, and the usual exercises on such occasions took place. The children were made happy by the interest thus taken in them, and a beam of joy from their bright faces fell also upon graver hearts; while the Giver of all good was not forgotten, in the midst of scenes best adapted to call him to mind.' The Superintendent of the School in Peterboro' says, 'there has been quite a commendable interest manifested by parents, teachers and scholars. The large class of mothers, continued through the last winter and the present season, by their punctual attendance, have spoken to their children in language not to be mistaken, that they are deeply interested in that which they wish their children to learn; and the large number of parents that have remained in the house during the opening services of the School, has had, I think, a beneficial effect on the School.' The writer from Walpole says, 'our condition is very fair. Not much interest felt by parents, I fear.' In Wilton 'the interest in the School has not altered materially from that which has existed for some years past. There has always been a portion of the congregation who have manifested a lively interest in the School, and another portion who have cared but little for it. An effort was made in the spring, to awaken the attention of the latter portion, by requesting some of the elderly members to form a class by themselves, and read and converse upon the Gospels, but only two were induced to join.'

On the whole, although there is less interest felt in the Sunday School than is desired, less than is essential to its most complete success, yet there is perhaps as much as could reasonably be expected. There are many who will be indifferent to the Sunday School as they are to the Common School, and to all means of improvement for themselves or their children; and those, who are indifferent to religious truth themselves, cannot be expected to feel a very deep interest in the religious education of their children. But among the religious portion of the community, there is a strong attachment to the Sunday School, and is is regarded as affording inestimable privileges.

FOURTH. EXERCISES OF THE SCHOOLS.

No important change has been made from last year in conducting the exercises of the schools, except in one instance. In Dublin 'formerly the teachers dismissed their classes at different times, as each closed his or her exercise. The latter half of this season all the classes have been retained till the close and dismissed with singing. A few teachers' meetings have been held, and we think they have been advantageous.' The writer from Keene says, 'We do not believe in changes, frequent changes in the Sabbath School. Its steady, patient, established influence must be the one to which we are to look for solid and lasting results. Change is not always advancement, nor innovation, improvement. Let real evils be cured, let positive good be sought; but it is a lesson which our fickle-minded generation need to learn, to 'let well-enough alone.' The teachers' meetings have been continued, but have not been so well attended, or as interesting as last year. The Teachers' Journal has been continued but not with the same success.' In Peterboro', no change except that in opening the school, the pastor has, a part of the time, read the selections from Scripture, and the prayer in Mr. Phillips' Service Book, instead of an extempore prayer.'

In Wilton, 'extempore prayer has been substituted for Walker's Service Book, in consequence of objections made to the reading of prayers by some connected with the school.'

In Walpole 'a change has just been introduced in the method of opening the school. Instead of an extempore prayer from an exhausted clergyman, the pastor, teachers and children kneel, and all repeat the Lord's Prayer,' and the writer adds, 'I think it will be a beautiful and touching service to have every one perform that outward token of humiliation and reverence before God.' A change has also been made here in the mode of teaching, which has also a bearing on our next topic of remark, the use of manuals and Text Books. 'We have rejected,' says the writer, 'or at least, laid aside for the present, both Manuals and Bibles as Text Books, i. e., we require no particular lesson from either. But we have laid out a course of lectures on Christian doctine and duty, in the form of questions which are presented by pastor and teachers in our meetings, and the results are given in the form of conversation and lessons to the children. The questions are proposed the Sabbath previous however, to the children that they may think upon them, and give the best answers they can. As an instance, we ask the children, Who was Jesus Christ? Why did he live? When and where? What is Christianity? What is it to be a Christian? Can children be Christians?'

For the Register.

The following lines are so just to the character of the deceased, and to the feelings of very many hearts on the occasion, that a place is asked for them in the Register. The individual alluded to is Miss MARY ANN CAPEN, whose decease of a lingering consumption, in the 25th year of her age, was announced in the Register of last week. The lines are from some unknown friend of the deceased, probably an early schoolmate. The subject of them was indeed a meek and gentle spirit, but strong and resolute in all the ways of truth and duty. Blameless was her short stay with us; oh no, not short, for with her 'life had answered life's great end.' And when her hour was come, she fell sweetly *asleep* in the Christian faith and hope.

THOUGHTS SUGGESTED ON HEARING THAT MARY ANN WAS DEAD.

And thou hast left us, gentle sister;
Left us for Heaven,—our glorious *Home.*
Thou hast no sorrow now, nor pain, nor care:
Earth, with its frailties, cannot greet thee more;
But oh, how blest thou art! thy path is trod
By Angels, and 'tis near the throne of God.
And can we mourn that thou art there, or wish
To call thee back? Methinks I see thee,
'Mid the bright rob'd throng, as thou wert here,
Save the frail tenement of clay. Thy gentle spirit,
Pure and meek, hath found its kindred element,
And thou hast greeted loved ones, who before had gone,
And blent thy song with their's; the theme, a Father's love.
We would not call thee thence, from scenes so glorious,
But only wish, that when our time is come, to join thee,
Thou mayst welcome us, and re-unite the severed ties,
That were so dear,—forever.
Oh, it is well for us, frail erring creatures, that death
Doth come, and bear away our treasures;—the stronger
Should we cling to *dust*, and less our hopes would rest
On Heaven: and even while the shadow rests most heavily
Upon the way, a Faith divine, a holy light,
Pierces the gloom, and bids us hold a sweet and bless'd communion
With our parted ones.

We were friends together, sister! when our days were brightest,
No discord ever entered there, for oh, we loved each other.
Our childhood's joys were blended; and, full oft, in after years,
When clouds have spanned the sky, the influence
Of their memory has come, and blessed me with its peace;
An emblem true that once again they should return,
And guide our steps forever.

Thy quiet life has taught me truths, I would ever cherish;
Lessons of meekness and humility; for though our lot has been
Not mingled in maturer life, yet thy memory is as dear
As when in early life we held sweet converse.
Thou wilt sleep, dear sister, in a quiet spot;
And it will be *my* resting place, for there our fathers rest:
And O, when I am called to leave this earth for brighter scenes,
May I depart as calmly, and as willingly as thou.

South Boston, November 10th, 1844.

EDITORIAL CORRESPONDENCE.

N——, ON—— Co., Nov. 8, 1844.

DEAR SIR:—If an apology for addressing you should be thought necessary, I hope the subject-matter of this letter will be deemed sufficient. I have a favor to ask, and I hope I shall not be thought impertinent.

My object in writing, is to ask of the Unitarian Association, through you, a donation of some Tracts, for circulation in this vicinity. I am a member of the 'Christian Connexion,' and, like many of our ministers, commenced preaching without the advantages of a regular course of Theological instruction. I have been preaching a little more than two years: my labors have been confined mostly to this village. When I began, the church in this place had just been organized, consisting of sixteen members. They now number between fifty and sixty. Our congregation, among whom is found a majority of the wealth and intelligence of the town, averages about 100. We are now building a house of worship, the cost of which, and the sum necessary for my support,—though this is very small, only enough to defray my necessary expenses, without any family,—have tasked the ability of our brethren and friends to the utmost.

And now as the contest with our neighbors is waxing hotter and hotter, or, I might say, as such a desire for information on certain doctrinal points has been awakened, in this whole community, that the preachers of the various denominations are actually *driven* to defend their peculiar notions, we want tracts, because we think they will do us good. We ask them of *you*, because our Connexion have but a very few suitable for circulation, though it is a mortification to acknowledge it. We *beg* them, because we are *not able* to *buy* them.

And, notwithstanding some diversity of views and feelings, we feel that the Unitarians and Christians should be one. Would to God they might unite their efforts at the West, if they *cannot* at the East: the cause of God, of a pure, rational, liberal Christianity, demands it. It does seem to me, that there never was so favorable a time for distributing your 'works' as the present. Calvinism has had its day, fanaticism is giving its last gasp: let *sound* Christianity now reach the mind, heart and conscience of the community.

Controversy in New England has well nigh ceased. Why not take your musty, mouldering tracts and sermons, now lying useless in your church depositories and libraries, and sow them broad-cast through the west?

This confused statement of our affairs will make known to you our wants. If you can send us any such, please use your discretion in making a selection. The Atonement, Election, and Godliness, *as having the promise of this life*, are subjects of interest with us at present. Presuming on your benevolence and activity in the cause, to excuse this application, I am

Your's most respectfully,

NEW PUBLICATIONS.

Annual Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others in North America. Presented November 7, 1844.

This is one of the oldest, and, by no means, the least useful of the Missionary Societies.—Quietly, unostentatiously, but faithfully, does it pursue its work of diffusing and extending the influence of the Gospel. We gather from the report that the following Missionaries have been in the employment of the Society during the past year.

Rev. Timothy F. Rogers, Bernardston, and destitute vicinity, Massachusetts and Vermont; Rev. William G. Elliot, St. Louis, and destitute vicinity, Missouri; Rev. William P. Huntington, Hillsborough, and destitute vicinity, Illinois; Rev. Joseph Harrington, Chicago, and destitute vicinity, Illinois; Rev. George Moore, Quincy, Tremont, and destitute vicinity, Illinois; Rev. Messrs. Hall and Plumer, Isle of Shoals, Miss Mary A. Davis, Teacher of the School; Rev. John Huss, a native Cherokee, and Missionary to his own Tribe.

We make the following extracts from different parts of the Report.

The Committee cannot more correctly exhibit the condition and prospects of these various Missions, or the spirit and apparent success with which they have been fulfilled, than by presenting some portions of the correspondence of the Missionaries themselves.

And commencing with that within the State of Missouri, we have received from Rev. W. G. Elliot several communications, from which we extract the following:—

'The number of my missionary visits in discharge of my commission, during the year, has been eighteen. Of these, *ten* were made to a station, distant eleven miles from St. Louis, and the remaining *eight* to a village on the Mississippi river, called Louisiana, distant one hundred and twenty miles north, and containing about five hundred inhabitants. At both of these places, I believe that my labors were needed and have been blest. In Louisiana, there are two religious societies, Methodist and Christian, but there is no house of public worship, and they are dependent for religious instruction upon the occasional ministrations of travelling Missionaries. The attendance is usually from one hundred to one hundred and fifty, never less than the former number; and, if I may judge from the earnest attention invariably given, and from the expressions of feeling made to me by many of the congregation, I should say that good seed has been sown, and fallen into ground ready to receive it. I have received repeated invitations to renew my visits there as often as practicable. During the last winter, my missionary duties were altogether at the less distant place, above mentioned, where I think a very decided impression has been made, and much good been accomplished. It will be readily seen, however, that the results of my labors must chiefly be hidden from me; for I am not a resident among them, and must chiefly judge from the heartiness with which I am received.

My subjects of discourse in both places have been almost exclusively practical, that is, such as Regeneration, Faith in the Lord Jesus, Repentance, and Retribution.

Upon the whole, I think that the work accomplished has been a good one, and fully commensurate to the labor given.'

* * * * * * *

From the Rev. Mr. Huntington, of Hillsborough, we learn from a letter of October 9, 1844, that he has spent a larger portion of his time than ever before among the people in the country round Hillsborough, laboring generally in some rural district in the morning of the Sabbaths, through the summer, and amongst his own people in the village in the afternoons.

'My labors have been chiefly at three places besides Hillsborough. The *East Fork* of Shoal Creek, the place of meeting being a substantial school-house in the neighborhood; the neck of *Bear Creek*, about *eight* miles distant; and *Audubon*, about *seventeen*. I have been encouraged to continue my appointments, at Audubon especially, by the extreme unwillingness that they should be interrupted; by the large number of the young commonly attending; and, more than all, perhaps, by the remarkable freedom from sectarian partialities discovered among the leading persons in the vicinity.

At Bear-Creek, there is a church consisting of about twenty-five Bible Christians, who, rejecting human inventions, walk as near as they can to the primitive pattern in the New Testament. Being without a Shepherd, or rather without a Preacher, and having expressed a strong wish that I should preach among them, I have visited them several times in the course of the summer, and hope, as I have been assured by them, that I have done somewhat to strengthen their hands. It is the custom of these brethren to have the Lord's Supper administered every time that they come together. They baptize by immersion only, and upon a personal profession of faith in Jesus Christ.'

Again he writes July 2, 1844:—

'I have visited several new places. In all my labors, I have been received with respectful attention, and the continuance of them desired. At one of these places, on the first Lord's day in June, I administered the Supper to some twenty-five communicants in the morning, and returned to Hillsborough to enjoy a similar occasion at a later hour of the afternoon. In still another place, about seven miles distant, I have found a considerable number of professing and exemplary Christians, destitute of a regular supply; and, in compliance with their request, shall continue my engagements there through the summer and fall. It is impossible that the views and feelings of the founders of your Society could have been more directly opposed to sectarian language and action than are mine.—Were you fully acquainted with the character of my preaching, you would not deem it necessary to insist more upon this point.'

The appropriation for this year of the Indian fund, in aid of the Cherokee mission, under the direction of the American Board of Foreign Missions, was first made from an earnest wish of the Society, in the failure of nearer objects, to meet, as far as practicable, the intentions of Col. Alford. Our grant of $500 has been gratefully acknowledged by the Domestic Secretary of the Board, and has been expended, as before, agreeably to the directions of the Committee, in part to the support of Rev. John Huss, a native Cherokee Preacher, having charge of a church at Honey Creek, within the Cherokee country, and in part in aid of a Female Seminary at Dwight. From the Rev. S. Dwight, the Missionary from the American Board to that Tribe, and from Mr. Jacob Hitchcock, the Superintendent of that Seminary, as well as from John Huss himself, (in a letter in his own tongue; translated for our use by Mr. Worcester,) we have received intelligence both of the ministry of Mr. Huss, and of the condition of the School.

At the Isle of Shoals, both the Mission and the School have been continued as for many years past. Our limits oblige us to omit the extract that we had marked, in relation to this mission. We shall insert it next week.

For the Register.

OBITUARIES.

SAMUEL ST. JOHN ESQ.

At his residence, in New Haven, Conn., *on* Monday, Nov. 4, of consumption, in the calm but confident belief of happiness hereafter, SAMUEL ST. JOHN, Esq., in the 76th year of his age.

Mr. St. John was a native of New Canaan, Fairfield county, Conn. The homely cottage of his nativity, a building about 14 by 18, still stands, marked as his birth place, which he always visited, when in his native town, and which has outlived him. He was, most truly, a 'self-made man.' At the age of 16, after his elder brothers had been put to trades, he applied to his father for permission to do the same. The father replied, 'You must stay at home and work upon the farm.' Ere day dawned, young St. John, with his scanty pack of clothes upon his back, was upon the road on his way to Fishkill, on the North river, bent upon learning a trade. The second night after leaving home, there met near this village three 'run-away boys.' On comparing notes, it was discovered that each had come, 'afoot and alone,' with the same intent of being the arbiter of his own fortune. These run-away boys, at an early period of life, each acquired an independence; and Mr. St. John has left a large estate in trust, which, by his wise and far reaching benevolence, is so arranged as to give an adequate support, during their natural lives, to 4 brothers and sisters, 35 nephews and nieces, and 110 grand nephews and nieces. He lived and died a bachelor; yet not one of his 149 kindred and heirs but have already, directly or indirectly, been recipients of his bounty! He said, 'Providence has been bountiful to me: I must be bountiful to those whom, by the ties of nature, he has endowed with claims upon that bounty.'

Michael Burnham, (formerly printer and publisher of the N. Y. Evening Post,) and a respectable ship master now living, with the subject of this memoir, formed the trio of 'run-away boys.' It was the spring season when young St. John left his paternal roof; and for two years his family knew not where he had gone. He hired out for the summer, on a farm, and at the close of haying and harvesting found himself possessed of a sufficient sum to procure the necessary clothes to commence an apprenticeship. Here he remained two years, till he felt that he had paid the value received: till he felt, that is to say, that his services were worth all the knowledge of his trade he had acquired; which, though limited, was sufficient to enable him to work as a journeyman in the city of New York. He next repaired to the city, and continued three years, till he was of age. He then devoted nearly two years to acquiring a knowledge of the higher branch of his profession, when he 'set up for himself.' After three or four years, he took Jesse Scofield as a partner, and continued business many years, under the firm of 'St. John and Scofield,' *in that city.* He then added to the firm, John Scofield, of Albany, and continued the business as 'St. John, Scofield & Scofield,' until 1816, when he sold out his good will of the establishment to his partners, and retired from business. He continued to reside in New York, employed as President or Director of various Banks and Insurance Companies, and as a member of the Common Council, until 1830, when he removed to New Haven.

Mr. St. John always looked upon the standing of Mechanics in society as below their proper level. He was ambitious, by every means in his power, to contribute to their elevation.—Accordingly, about the year 1808, he, in connexion with John Slidell, a tallow chandler, Francis Cooper, a coppersmith, George Ireland, a carpenter, Matthew L. Davis, a printer, and several others, obtained a charter for a *Mechanics' Bank*—the present Mechanics' Bank of New York. The shares were fixed at $25, that the poorest mechanic might have an opportunity of subscribing, and that every subscriber might feel himself part owner of the Bank. Under the control of mechanics, and while Mr. St. John continued a Director, its concerns were most prosperous. Not till its control passed into the hands of Merchants, Brokers and Speculators, did disaster overtake it.

In 1832, at the solicitation of several monied friends in New York, he was induced to take up the charter of the 'City Bank of New Haven,'—a perpetual charter, subject to no revision by the Legislature;—and as the principal and largest stockholder of the same, he brought it into operation, being himself the first President, and continuing till his death a director and the largest stockholder. During the period when nearly all the Banks in the country suspended, the 'City Bank of New Haven' continued to redeem every dollar of its issues in specie. He thought, and said, that no Bank had any more right to violate its engagements than individuals, and each and every one that did so, ought to be treated as bankrupts, and never

again be permitted to obtrude their once dishonored promises upon the community. He always maintained that this failure to pay was a moral degradation, and that in its influence it had corrupted and debased the business community; 'for,' said he, 'what higher justification would a business man ask, for violating his engagements, than the example of a Bank?' These views were an illustration of his character; for the poet's proverb was his life's moral: 'An honest man's the noblest work of God.' The earliest admonitions to his kindred, on entering the business stage of life, were—'Be industrious, persevering, prudent and economical, and you can become rich. Any man may thus become rich,' said he. 'It matters not what the trade or pursuit, these principles carried out in to daily *practice*, will make a man rich, let him be a *boot*-black or a barber.' How true!

With many, Mr. St. John was even charged *with* being irreligious; but none, who knew him intimately, would ever say this. During his residence in New York, he owned a pew in the 1st Presbyterian church, where he always enjoined his nephews, nieces, and members of his family to attend, and which was always free to his relatives. He seldom attended himself, for the reason that he did not hear preaching which corresponded with his own views of a just, wise and benevolent God—a God of love. He has often said, he could not, consistently with his own feelings, look upon God as a God of vengeance. It is notorious to those who knew him intimately, that through the most of his life he was greatly afraid of death; but in his latter years, this fear entirely ceased. Eleven days before his death, he asked of a relative (who in early life was thirteen years a member of his family) his views of religion and a future state. On hearing them explained,—'How strange!' said he; 'for the last twelve years, you and I have never before passed a word between each other on the subject, and yet your views are mine precisely. I never made them known before, because I felt that I was surrounded by those who thought and believed differently from myself, and I would not wound their feelings needlessly. It was sufficient, that my views of God as a merciful Father, and of eternity, as the reaping of whatever we have sown, the necessary result of right or wrong doing, thinking, living upon earth, brought joy to my soul. I have now no more fear of death than I have of reclining upon my bed when I have need of repose. I have thought a great deal upon the subject, and have concluded there is no mystery about religion; but, on the contrary, that religion is a very simple thing; that the whole matter is contained in six words—'Love to God,' and 'Love to man.' I know no heaven or hell but the heaven or hell of my own conscience. Under this monitor, and in conforming to it, I feel happy here, and have the most perfect confidence that I shall be happy hereafter.'

Thus died a just and good man. To those now entering upon the stage of busy life, the writer would say—'Here is a model worthy of imitation. Go thou and do likewise, and thou shalt have treasure on earth and in heaven.'

J.

LIEUT. JOEL PRATT.

Died in Sterling, Mass., Nov. 10th, Lieut. Joel Pratt, aged nearly 93 years.

It would be altogether unsuitable to allow such a man as Mr. Pratt to pass into his grave without, at least, some slight memorial of his life and his worth. He was a brave soldier and officer of the Revolution, an exemplary citizen, an affectionate husband, father and friend, and an avowed and earnest Christian.

He was born in Oxford, Mass., Feb. 2d, 1752. His father died before the son was old enough to know him, and his mother transferred the care of him to others, when he was only a year and a half old. His childhood was characterized by uncommon hardship, privation and illusage. He was allowed but a very few months of attendance at school, during his entire youth. When somewhat more than 22 years of age, he went to work at the clothier's trade, with Mr. Abraham Wood, of Northborough, a man considerably noted in his day as a proficient in vocal music, and the author of several musical pieces, sacred and secular, which were once quite popular. Mr. Pratt himself, it may here be incidentally remarked, was, in his earlier years, an excellent singer. He kept singing schools in Worcester, and other towns of Worcester county, and was, for some time, leader of the church choir in Sterling. In the fall of 1774, Mr. Pratt was enrolled as a private member of the minute company of 50 men, which was then organized in Northborough, under the command of Capt. Samuel Wood. Capt. Wood was a brother of Mr. Abraham Wood, just mentioned.

On the memorable 19th of April, 1775, when tidings came of the fight at Lexington, Mr. Pratt, with his company, marched immediately, through Concord, to Lexington; but, on reaching the latter place, they found that the British had retreated to Boston. Mr. Pratt served in every succeeding campaign throughout the war. In 1776, he was serjeant in a company under the command of Capt. Jonathan Houghton, of Bolton, and in that capacity was at the battle of White Plains, N. Y., Oct. 28th, 1776. In 1777 he enlisted *during the war*, and immediately received an ensign's commission. He *carried the colors of his regiment* at the battle of Saratoga, Oct. 17, 1777, and was present at the surrender of Burgoyne on the 17th of the same month.

He experienced his full share of the dreadful sufferings which the American forces endured in the winter of 1777-8, at White Marsh, and at Valley Forge.

At the battle of Monmouth, June 28th, 1778, he again carried the colors of his regiment.—Not long after the battle of Monmouth, he received a commission as lieutenant. He saw Gen. Lee going off the field at Monmouth, with his face in a blaze of passion at the reproof he had just received from Washington for his "ill-timed prudence." He saw Washington on the field, calmly issuing his orders, after the balls began to pass each way. Lafayette was General of the division in which he belonged; and, when the line of battle was formed, he saw him ride easily and gallantly along the line, speaking gaily and encouragingly to the men under his command. When he got opposite Mr. Pratt, he heard him say, in his foreign accent, 'Hold up your heads, my lads, we'll go and pick up the fine clothes by and by;" a suggestion, which he, no doubt, thought must have some force with troops so ragged, and almost naked, as were the Americans.

At the close of the war, Mr. Pratt spent two or three years at his old trade, in Northborough, with Mr. Wood, between whom, and himself, there subsisted a long and intimate friendship.

He married Miss Charlotte Ball, in Northborough, and removed to Sterling in 1786. He, consequently, lived in this town nearly 60 years; a period of time, which, of itself, constitutes a long life. Here, he pursued the occupation of a farmer, and exhibited industrious and hard-working habits: very different, in this respect, from many soldiers of the Revolution, who did not succeed in resuming their old habits, after the irregularity of their military career. He was, at one period, a member of the Board of Selectmen in Sterling.

He was an original member of the Cincinnati Society, and, at the annual meeting in July, 1842, the last which Mr. Pratt attended, he was the only original member present.

He died on Sunday morning, Nov. 10th, at 8 o'clock, without a groan, in that placid manner, in which he had often prayed that God would summon him away. On the preceding day, he was not supposed to be dangerously ill. His death took place at the advanced age of 92 years, 9 months and 8 days.

The writer had not the happiness of an acquaintance with the deceased til about 4 years ago. It was a happiness, indeed, to be acquainted with him: all his neighbors and fellow citizens, with one voice, speak his praise. He possessed a remarkably even and amiable temper. Seldom, if ever, is old age so free from fretfulness and querulousness as was his.—Equanimity was, perhaps, the most marked trait of his character: the distresses of body or of mind, with which he was visited, were borne without impatience. His well-known resource, when attacked by severe bodily suffering, was, to sing some snatch of songs familiar to his earlier years, that he might thus divert his attention from his pains. He was not accustomed to look abroad upon the community with sadness and sighs, concerning the changes which the passage of time brought with it.—There was no sourness and discontent in the views he took of society. He had a genial spirit, and regarded all around him hopefully, cheerily, and joyously. He was fond of pleasant stories, and good natured jokes, and, sometimes himself emitted sparks of playful wit.—He was a peculiarly affectionate old man; he loved children, and, in return, they loved him. How could it have been otherwise? He was child-like in his temper, though, even in his old age, far from being childish in his intellect, retaining his mental faculties surprisingly to the last. But his temper was child-like. There could not but be strong sympathy between the guilelessness, light-heartedness, and kindliness of the good old man, and the character of childhood. Long will his memory be cherished by the children of this community. He used to say, that he was never treated by childhood with the insults which are so often wickedly heaped upon age and infirmity. There was, in truth, nothing in his character or demeanor which could excite even the most wanton to insult, or which could do aught to palliate it. He delighted, even in his extreme age, to dandle infancy in his lap; his benignant looks won even infancy itself from its accustomed timidity. I count it high honor for my children that they have sat upon his knee. Would that something of that old virtue which he possessed could have gone out of him, and entered their infant spirits! He was a modest man: old age, especially the old age of military men, is usually, in a high degree, garrulous and boastful: not so with Mr. Pratt; it was not without some difficulty that information could be elicited from him, respecting those facts in his life, whether out of the war or in it, which most tended to his personal credit.

His character was essentially influenced by his Christian faith. He united with the church in Sterling, Oct. 18, 1795. In conversation with him upon religious topics, I have always found him, especially within the last year or two, ready to express firm reliance on the truths and promises of Christianity, and quiet trust in his God and his Savior. Within the last two or three months, I am told, he was often observed sitting in unwonted depth and continuance of reflection, and when asked of what he was thinking, he said that he was looking over his past life, that he might form a correct judgment of it, and be prepared to go hence in peace. He possessed very enlarged Christian charity: he condemned no man, and thought the worse of no man's heart, for his religious opinions. At the same time, he had clear religious views of his own, to which he was strongly attached. He was present at his accustomed place of worship on the morning of the Sunday before he died, and attended the service of communion. It was with some difficulty that he was detained by his family from again repairing to the house of God in the afternoon.

He is gone! 'Blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them.' Long will the works wrought by him and his companions in the Revolution, continue as memorials of their worth.

'Theirs' is no vulgar sepulchre. Green sods
May be their monument, and yet it tells
A nobler history than pillar'd piles,
Or the eternal pyramids. They need
No statue, nor inscription, to reveal
Their greatness. It is round them; and the joy
With which their children tread the hallowed ground
That holds their venerated bones, the peace
That smiles on all they fought for, and the wealth
That clothes the land they rescued:—These, tho' mute,
As feeling ever is, when deepest,—these
Are monuments more lasting than the fanes
Reared to the kings and demi-gods of old.'

F.

BISHOP THIRLWALL'S HISTORY OF GREECE.

This laborious and excellent work which will well nigh supersede all others upon the same theme, has been completed by the publication of the eighth volume in England. The Messrs. Harper of New York have commenced the republication of the work in this country in a cheap form. It will appear from their press in eight serial numbers, each containing about 176 pages, at twenty-five cents. Of course there must be a great contrast between the two editions of the work, the London Edition, showing eight fair volumes in beautiful type, and of convenient size, and the New York Edition being in fine close type, double columns, octavo. But it is to be considered that the whole work in the latter edition, costs only one eighth part of the former edition. We are to have the whole here, for what one volume would cost abroad. The work is of the highest character, with sufficient liveliness of style to give to its pages a vivid interest, and with all the possible fidelity to truth of which the subject in some of its general, as well as of its particular matters admits. The first number of the Harpers reprint has been received in this city, by the Agents, Messrs. Saxton & Peirce.

The same Agents have likewise received the Twentieth, it being the concluding number of the American Edition of McCullock's Gazetteer, a standard work of high authority and value, and the best Gazetteer extant. Typographical, historical, commercial and statistical details relative to every country and place that has a name, may be found in it, besides seven large and accurate maps, cut on steel.

*** At the Quarterly Meeting of the Benevolent Fraternity held in October, it was voted to publish the Semi-Annual Reports of the Ministers at Large. The Executive Committee, wishing to give them as wide a circulation as possible, and believing that they would be interesting not only to those in this city immediately interested in sustaining the ministry, but to many other persons elsewhere, have determined to publish them in our paper and the Christian World. They will be found on our first page, and are well worthy of perusal.

The Rev. Dr. Cheever, of New York, now in Europe, writes as follows, to the editor of the Evangelist, under date of Turin, October 1:—

You are aware of the cyclical letter of the Pope against the American Italian Society and the Bible Society together. It is a high honor which his Holiness confers upon the infant association in behalf of Italy, in placing it beside the Bible Society to level his anathemas against it. The formation of the Italian Society has evidently produced great surprise and fear in the minds of the Romish ecclesiastical authorities. I have heard the society spoken often of here, in this region, and I am informed from such a source that I cannot doubt the correctness of the information, that the constitution of the Italian Society was seen lying on the table of the Pope, with the names of its officers before him. The imagination of his Holiness has conjured up a great monster out of that constitution.

A circular has been issued of the 18th of August, in reference to the copies of the Scriptures, and other books, under the authority of which even the English Bibles of English gentlemen and families travelling through Sardinia, have been seized and taken from them. Just think of it. A private citizen forbidden to take with him his own copy of the Scriptures, in his own language, for his own use, or farther still suffering the seizure of the 'bread of life' from himself and his children, by the sovereign of a petty state.

An English gentleman with his daughter, entering Sardinia, have lately had their Bibles taken from them, or rather his own, under reference to the same circular letter of which I have spoken. It was not, however, without great noise and resistance that he suffered it to be seized. When all his remonstrances were of no avail, he compelled the officer to give him a receipt for his Bible on the spot, and to promise that it should be restored to him. The following is a copy of the receipt:

The 18th of September have been retained at the Dogona of St. Remy, a Bible and a Prayer Book in the English language. NEHNI VEDIT.
Circular of the Directory of Turin, }
18th of August 1844. }

St. Remy is a village just on the other side the Grand St. Bernard, where all travellers are stopped and searched for contraband articles. On returning to Geneva, this gentleman found that his resolute remonstrance, and his receipt, had had some effect; for his Bible had been safely transmitted to his place of residence. He was not suffered to keep it in Sardinia, but it was taken charge of, put under arrest, and conveyed beyond the limits of the country. Now you may take this in America as a fit comment on the assertion of the priests there, that the Romish church does not prevent the people from reading the Scriptures.

New Hampshire Legislature. The General Court commences a second session at Concord on Wednesday next. On Thursday, the Secretary of State lays before that body the returns of votes for Electors, and in case the requisite number of Electors is not chosen by the people, the convention proceeds to fill the vacancies.

The provision of our laws makes a winter session of our Legislature necessary once in four years, for the above business; which could as satisfactorily be done by the Executive, as by the Legislature, with much less expense to the state. In 1843 a resolution introduced by Mr. Pierce of Dover, passed the House, transfering this business to the Governor and Council, but the Senate rejected it.

The subject of railroads will be a prominent one in the business of the session. Its decision of this session will be a decision whether there will be any more railroads laid in the state, and whether or not other states must, in carrying forward the great enterprises of the day, extend their tracks so as to avoid touching the skirts of New Hampshire. The Militia, Banks, &c., will also receive a share of attention. The new apportionment of the invoice of taxes, will also require considerable time, which, with the incidental business, will probably consume several weeks. [Portsmouth Journal.

From Liberia. We are informed by an officer on board the United States brig Porpoise, who arrived last evening from Monrovia, Africa, that the famous Spanish slave brig Bolladore was captured by H. B. M. brig Albatross, on the 10th August, in the neighborhood of Galenas. She has made twenty-two or twenty-three successful voyages, and during that period has been captured three times, each time condemned and sold, and each time bought by the slavers. She was built at Baltimore, and sent from that port to the colony of Liberia with emigrants, and sailed from Havana with a cargo of slaves. Her sailing qualities were so remarkably good, that nothing on the coast in the shape of sailing vessels could overtake her; and she was so highly prized by her owners, that she was newly coppered and rigged at every voyage she made. On her return from a very successful voyage, she was rebuilt, and most of her upper works made of mahogany. Her captain has caused more excitement on the coast than the captain of any other vessel for several years past.

The Porpoise brings home five American distressed seamen, from the Cape de Verds, left there by American whalers.

The new Governor of Liberia arrived at Monrovia the day the Porpoise sailed. [New York Express.

Hingham Branch Railroad. A meeting was held in Hingham on Tuesday, to hear the result of the survey just made for a Hingham Branch to the Plymouth Railroad. The engineer represented the route as a very favorable one, and estimated the cost of the road, including land damages, buildings, cars, and two engines, at about $120,000. Resolutions were adopted, expressing an opinion in favor of constructing the road, and a committee was appointed to investigate the comparative advantages of two proposed routes. [Adv.

Western Railroad. Receipts for week ending Nov. 16:—

	1844.	1843.
Passengers,	4,846	7,017
Freight,	11,722	9,452
Total,	$16,569	$13,469

Approach of Winter. Ice, the first of the season, made its appearance in the gutters throughout the city this morning. About sunrise the atmosphere was quite keen. [Philad. Gazette, of Tuesday.

American Apples for the London Market. The new packet ship Saranak, will take out with her several thousand barrels of apples. This fruit finds a ready and profitable sale in London and other cities of England. [Phil. Gaz.

It is worthy of note that both the Whig and Democratic electoral tickets, in this State, run very considerably lower than their respective Governor and Senatorial tickets. In 1840 the case was reversed, and the Presidential tickets ran highest.

BETHEL CHURCH AT MOBILE.

The Rev. Dr. Hamilton of Mobile, hereby acknowledges the receipt of the following sums for a Bethel Church and Sailor's Home, in the city of Mobile:

Louisville, Ky., and New Albany, Ind.	$70 00
Cincinnati, Ohio, $30—Morristown, N. J., $37 00	67 00
Newark, N. J., $150 48—Portland, Me. 70	220 48
Bath, Me., $87 08—Hallowell, Me., (a friend) $6	83 08
West Thomaston, Maine, $15 50—Salem, Mass., $46 75	62 25
Newburyport, Mass., (first visit) $38 95—second visit $24 66	63 61
Marblehead, Mass., Mrs. Reed, $30—Ladies of Bethel, $10—Lady $5	45 00
Sam'l Lawrence, Esq., of Lowell Mass.,	25 00
City of Boston, (including 50 cents from a Sailor by Rev. W. Taylor, and $6 thro' Rev. Dr. Sharpe,)	1,388 50
Collected up to 4th October	$2,024 92

Dr. Hamilton desires publicly to return thanks for the courteous reception he has everywhere met with, more especially to Rev. Mr. Chickering, of Portland; Rev. N. Adams, and Rev. Mr. Blagden, of Boston; Rev. Mr. Lothrop, of the Brattle street Church, Boston; Rev. Dr. Lowell and Rev. Mr. Bartol, of the Lynde street Church, Boston, and Rev. Dr. Sharpe, of the Baptist Church: and also to W. W. Stone. Wm. B. Reynolds, W. Appleton, Abbot Lawrence and Amos Lawrence, Esqrs., of Boston, for the kind and most important services they rendered him by personal attention, and by favorable introductions to their friends. By the courtesy of these gentlemen, and of Deacon Grant, of the Brattle street Church, and Robert Hooper, Esq., the repulsive duties of a stranger soliciting subscriptions, were rendered positively pleasant.

New York, October 5th, 1844.

Later from Mexico—Indian disturbances in the North. We had an arrival yesterday from Tampico, bringing dates to the 16th ult. The most important intelligence which we gained from the papers before us relates to a severe contest between the Mexicans and the Camanche and Tahuacanos Indians.

The latter made an incursion among the Mexicans and carried off a large number of women and children. The fight must have been very severe, as we have a list of the names of forty-six Mexicans killed on the field, and twenty two wounded. This fight occurred some time prior to the 9th of October, near the Paso de los Moros, in the district of Reynosa. Contemporary with this at the rancho of Los Moros, twenty-two were shot or burned in the house attached to the rancho, and many women and children carried off captives.

On the 17th of October another engagement took place. There were, according to Mexican accounts, upwards of four hundred Indians engaged in this. The affair lasted over two hours, a lively fire being kept up all the while. The Indians then abandoned the field, giving up the fifty-five Mexicans, men, women and children, whom they had previously carried off captives, a quantity of fire arms, and some horses which they had stolen. Twenty of the Indians were believed to have been carried off in the flight, according to Indian usage, both dead and wounded.

On the side of the Mexicans, nine were killed and thirty-four wounded. Immediate steps were taken by the sub prefect of Reynosa to raise a sufficient force to cut off the retreat of the savages, who retired by the way of the north.

The Mexican editors pretend that upon several of the Indians killed in the fight were found medals of silver, with the bust of Mr. Van Buren upon them, and on the reverse the arms of the United States. [New Orleans Pic., of 9th.

Departure of Emigrants for Liberia. The brig Chipola, Captain McLennan, chartered by the Maryland Colonization Society, left her mooring at Fell's Point, on Monday afternoon, with a large party of emigrants for the Society's Colony on the Coast of Africa. They consisted of men, women and children, and appeared to be perfectly happy and contented with the new scene of life presented before them. Thirty-seven of the emigrants were freed by Mr. Wilson, of Ky., who was present and bid each of them an affectionate adieu. There were also twenty-seven on board who were free by the last will and testament of Miss Harriet B. Tompkins, of Va., who were accompanied to the wharf by the brother of their departed mistress. The Rev. Henry B. Goodwin, of V., who liberated a large portion of the emigrants who sailed in the Latrobe last year, had also added two more to the number, one of whom was a hardy looking old man, about 75 years of age, who as the vessel left the wharf, hailed to his master to try and persuade the old woman (his wife) to come out next year. There were also several on board who had voluntarily offered themselves to the Society as emigrants. The Major General of Liberia, who had resided in the colony about fifteen years, a hearty, hale specimen of the health of that country, was also on board on his return to his adopted land, from a visit to the friends of his youth. As the vessel left the wharf he reminded Dr. Hall of his promise to send him by the next expedition a sword and pair of epaulettes.—The wharf was crowded with spectators, and as the vessel left, three cheers were given, which were loudly answered by those on board, and with a good wind the vessel was soon beating down the bay, on what we hope will be a pleasant and healthy voyage to the emigrants on their way to the home of their ancestors. [Baltimore Sun.

The Electoral Colleges will meet on the first Wednesday of next month, at places designated in their respective states by the Legislatures, for the purpose of casting their votes. They are required to sign three certificates, each stating the number of votes given by them, and for whom cast. All of these certificates are to be sealed and addressed to the President of the Senate. One of them is to be carried to its destination by a messenger; the second to be sent forthwith by mail, and the third is to be deposited with the district judge of the district where the electors assemble.

Pulpit Advertisements. Every one has heard the story of the orthodox deacon, who said at the close of a warm exhortation, that he was as sure that there was a God, as he was that there was flour in Alexandria, and he knew *that* for certain, because he had just received a fresh lot which he would sell as cheap for cash as any other store in the place! We always think of the deacon, whenever we hear at the close of a solemn discourse, some three or four secular notices designed to help Mr. or Mrs. Somebody in their benevolent enterprise of—making money. We have heard advertised in this way a musical exhibition, a sale of books, a scientific lecture. The officers of every church should establish a rule, to exclude all notices but those of a strictly *religious* nature.

[N. Y. Observer.

Take Care of your Health. *Wet Feet.*—Some writer remarks that "we often see people trampling about in the mud, with leather soaked through, and how often do such people when they return home, sit down by the fire-side and permit their feet to dry, without either changing their stockings or shoes. Can we then wonder at the coughing and barking, and rheumatism and inflammation, which enables the doctors to ride in their carriages! Wet feet most commonly produce affections of the throat and lungs; and when such diseases have taken place "the house is on fire," danger is not far off: therefore, let us entreat our readers, no matter how healthy, to guard against wet feet."

Cautious Judge. The late Chief Baron O'Grady, father of the gallant officer, (Lord Guillimore) aid-de camp to her Majesty, tried two most notorious fellows, at the Carlow assizes, for highway robbery. To the astonishment of the court, as well as of the prisoners themselves, they were found not guilty! As they were being removed from the bar, the judge, in that manner so peculiarly his own, addressing the jailor said, Mr. Murphy, you will greatly ease my mind, if you keep these two respectable gentlemen till seven or half past seven o'clock, for I mean to set out for Dublin at five, and I should like to have at least two hours start of them.

Clerical Shrewdness. An English paper tells a good story of a clergyman, who having received a public document which was ordered to be read in all the churches, and which was particularly obnoxious to the people, very shrewdly told his congregation that though he had positive orders to read the declaration, they had none to hear it—they might therefore leave the church. They took the hint, and the clergyman read the document to empty pews.

☞ Rev Frederic T. Gray will deliver an Address before the BOSTON YOUNG MEN'S TOTAL ABSTINENCE SOCIETY, on Sunday evening, at the Bulfinch Street Church. Services to commence at 7½ o'clock. The public are invited to attend. Seats reserved for young men. n23

MARRIAGES.

In this city, on Wednesday evening, by Rev Dr Lowell, John Kurtz, Esq, to Caroline T., daughter of Melzar Dunbar, Esq.

Nov 17, by Rev Mr Ballou, Mr James H. Shepard, of West Cambridge, to Miss Cassendana F. W. Wing of Boston.

In Chelsea, 20th inst, by Rev R. C. Waterston, Mr Theodore C. Merrill to Miss Martha I. Smith.

In Salem, Nov 17, Mr Jeremiah Murphy of Boston, to Miss Mary Rogers of East Boston.

In Framingham, by Rev Samuel Hunt of Natick, G. M. Herring, of Farmington, NH. to Miss Ellen Eames of Framingham.

In West Medway, 14th inst, by Rev Mr Sanford, Mr Alfred B. White of Bellingham, to Miss Harriet Fuller of W. M.

In Grafton, 5th inst, by Rev Thomas C. Biscoe, Mr Henry A. Ball of Boston, to Miss Eliza B. Biscoe.

In Sterling, 14th inst, by Rev Mr Fosdick, Mr Samuel H. Lawrence to Miss Susan C. Hosmer, all of S.

In Dorchester, 14th inst, Mr Charles Began of D., to Miss Ellen Lalor of Boston.

In New York, 15th inst, by Rev Dr Patton, Mr Benjamin Bradley to Miss Martha M. Kinsman, both of Boston.

DEATHS.

In this city, on Sunday morning, Mr J. F. Williamson, 42.

18th inst, Annanias McAllester, 38.

18th inst, E. B. Lovett, daughter of Samuel P. Lovett, 23, formerly of Beverly.

In Charlestown, 18th inst, Capt Samuel C. Raymond, 30; 17th inst, Moses Edwards, son of George H. and Maria L. Clark, 3 yrs.

In Somerville, Mrs Rebecca, wife of Mr Charles S. Wild, 34.

In Salem, 16th inst, Mr Enoch Knight, 74. He was in usual health, and was following a grandchild to the grave, when he suddenly fell and in a short time expired.

In Weymouth, Nov 8, Mr Job Nash, in the 89th year of his age. He was a revolutionary pensioner.

In Cambridgeport, 16th inst, Henry M. son of Luke C. Chubb, 5 yrs and 6 mos.

In Lancaster, 4th inst, Emily Frances, youngest daughter of Thomas Davis, 2½ yrs.

In Sterling, Sunday morning, Oct 20th, Mr Helon Brooks, 77; Nov 10, Lieut Joel Pratt, 93; Nov 17, Mrs Abigail Seaver, 97.

In the University of Virginia, 11th inst, Harriet W. wife of Prof Edward H. Courtenay, and daughter of the late Capt Benj Rathbone of Newport, RI, 43.

Dental Ingenuity!

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.... BOSTON,

HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teethinserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

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Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

n23

UNITARIAN PUBLICATIONS. Sparks' Essays and Tracts, 6 vol, 12mo, price 6,00.
Unitarian Miscellany, 6 vols 12mo, 2,50.
Christian Examiner, complete, 38 vols 8vo, 30,00.
Palfrey's Academical Lectures, 2 vols 8vo, 3,75.
Buckminster's Works, 2 vols 12mo, 2,75.
Channing's Complete Works, 6 vols 12mo, 4,50.
Palfrey's Lowell Lectures, 2 vols 8vo, 3,00.
Greenwood's Sermons of Consolation, 16mo, 75.
Peabody's Lectures on Christian Doctrine, 2d edition, 75.
Martineau's Endeavors after the Christian Life, 12mo, 75.
Sparks' Letters on Episcopacy, 12mo, 75.
Livermore's Commentary on the Gospels, 2 vols 12mo, 1,75.
Norton on the Trinity, 12mo, 90.
Norton's Genuineness of the Gospels, 3 vols 8vo, 8,00.
Livermore's Commentary on the Acts, 12mo, 87.
Noyes's Hebrew Prophets, 3 vol 12mo, 3,00.
Palfrey's Sermons, 12mo, 75.
Greenwood's Chapel Liturgy, 12mo, 5th ed., 1,12.
Last Days of the Saviour, from the German, 16mo, 62.
Noyes's Job, 12mo, 2d edition, 1,00.
Worcester's Last Thoughts on important subjects, 12mo, 62.
Human Life, or Practical Ethics from the German of De Wette, 2 vols 12mo, 2,00.
De Wette on the Old Testament, translated by Rev T. Parker, 2 vols 8vo, 4,50.
Parker's Discourses, 8vo, 2,00.
Lives of Eminent Unitarians, 12mo, 1,25.
Selections from Priestley's Writings, by H. Ware, Jr., 75.
Ware on Christian Character, 18mo, 37.

The above, with all other Unitarian publications, for sale at a large discount from retail prices, when a number of books are selected. JAMES MUNROE & CO., Agents of the American Unitarian Association, No 134 Washington opposite School st. n23

THE NEW YORK WEEKLY MIRROR—an elegantly printed periodical, of sixteen quarto pages—is published every Saturday morning, and forwarded by the earliest mails to subscribers residing out of this city. (Subject to newspaper postage only.) The Weekly Mirror is as faithful a history of the week's opinions, news, pleasures, politics, literature, and all manner of bringings forth, as the Editors and their many assistants can possibly bring together—completed, as an arduous daily task of compilation, comparison, research and comment. It has also the essentials and the spice of Foreign News, and, in short, the most comprehensive budget that can be made up of each week's doings, the world over! Those who cannot afford a daily, or who live in the country where they do not care for advertisements, or who want a paper that tells them every thing once a week, will find the Weekly Mirror exactly to their mind. Postmasters throughout the Union, will frank all remittances. Any postmaster remitting five dollars will receive two copies of the work.

The 'Daily Evening Mirror' is six dollars per annum. Two copies will be furnished for ten dollars. Address all communications (post paid) to

MORRIS, WILLIS & FULLER,
corner of Ann and Nassau sts, N. Y.

☞ Editors with whom we exchange, will confer a favor by copying the above. 1w n16

LITTELL'S LIVING AGE, No 28, for November 23.

—CONTENTS—

Bayley's Tables of the Shipping Interest; Nicholas and the Jews; The Earl of Chatham; Stanley's Life of Dr Arnold; Manchester Athenæum; The Leprosy in America; Growth of Friendship between France and England; Mrs Meredith's New South Wales; Louis Phillippe at Windsor; A World Vision; Scraps.

This day published by T. H. CARTER & CO., 118½ Washington st. n23

NEW BOOKS FOR BOYS. I will be a Gentleman, a Tale for Boys, by Mrs Tuthill, 18mo.—This day published by W. CROSBY, 118 Washington street. n23

EVAN'S HISTORY OF CHRISTIAN SECTS. History of all Christian Sects and Denominations, their origin, peculiar tenets and present condition, with an account of Atheists, Deists, Jews, &c.; by John Evans; from the 15th London edition. Just received at CROSBY, 118 Washington st. n23

FARR'S PRAYERS—Price 50 cts. Forms of Morning and Evening Prayer, composed for the use of Families, by Jonathan Farr, second edition.—Published and for sale by J. MUNROE & CO., 134 Washington, opposite School st. n23

FURNESS' PRAYERS—Price 62 cts. Domestic Worship, by Rev Wm H. Furness; new edition published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. n23

NEW YEAR'S GIFTS. Annuals and other Illustrated Books, for sale by SAXTON, PEIRCE & CO., 133½ Washington st.

The Juvenile Scrap Book, by the author of The Women of England, containing 16 engravings, elegantly bound.

Drawing Room Scrap Book, embellished with 36 highly finished line engravings, embracing portraits, landscapes, historical and scripture subjects, &c. &c., quarto, elegantly bound.

Hall's British Ballads, Iv royal 8vo, each page beautifully embellished, bound in rich morocco and fancy paper.

Prism of Imagination, embellished with colored tiles, borders and ornamental letters and vignettes, 8vo.

Childe Harold's Pilgrimage, a new and beautifully illustrated edition, 62 splendid engravings.

Shakspeare Illustrated, in a series of Landscapes and Architectural Designs, with notes of the several localities by various authors.

Heath's Shakspeare Gallery, 45 finely engraved plates 8vo, superbly bound in morocco.

Heath's Waverly Gallery, 36 plates, 8vo morocco gilt.

Burns' Complete Works, beautifully illustrated, 8vo, superbly bound in morocco.

Milton's Poetical Works, with engravings.

The Chinese Empire, illustrated in a series of highly finished engravings, Iv 4to, gilt.

Bunyan's Pilgrim's Progress, with Life of the Author, by Conder, 8vo morocco.

James' Book of the Passions, illustrated by 16 engravings, richly bound.

The Gift, with elegant plates, engraved by Cheney and others.

Leaflets of Memory, edited by R. Coates, M. D.

Rose of Sharon; Friendship's Offering—Rose—Juvenile Gem; Casket; Hawthorne—Love Gift—Opal—Hyacinth, &c. &c.

Address all orders to SAXTON, PIERCE & CO. Booksellers, 133½ Washington st. n23

CHANNING'S WORKS. Those who are desirous of procuring handsome and fresh copies of Dr Channing's Works, are informed that they may obtain them at a very reasonable price of BENJAMIN H. GREENE, Agent for the Proprietor, 124 Washington st.

Also, Follen's Works, 5 vols, very cheap. n23

THE PICKWICK CARDS—a new Game invented by Samuel Weller. Three Games can be played with these cards, viz: The Weller Games, The Pair Twezle, and Ninny-come-twitch or Dr Busby.—For sale by W. CROSBY, 118 Washington street. n23

NEW BOOKS. Oracles of the Poets, by Mrs Caroline Gilman, intended as a Parlor Amusement; Mrs Heman's Poems, 3 vols, a new edition; Maid among the Spindles, edited by Miss Martineau; Settlers in Canada, by Capt Marryatt; My Uncle the Clockmaker, by Mary Howitt; The Poets and Poetry of England in the 19th century, edited by Rufus W. Griswold, 8vo, beautifully illustrated; The Life of Francis Marian, by Simms; Mr Mann's Reply to the Remarks of thirty-one Boston School Masters, &c. &c. Just received and for sale at CROSBY'S, 118 Washington st. n23

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BROOKS' FAMILY PRAYERS—Price 75 cts, morocco binding. A Family Prayer Book, and Private Manual: to which are added Forms for Religious Societies and Schools, tenth edition, 1 vol, 12 mo, morocco binding. Published and for sale by JAS. MUNROE & CO., 134 Washington, opposite School st. n23

CLOTHS, CASSIMERES, VESTINGS, AND TAILORS' TRIMMINGS may be obtained at KIMBALL'S, 28 Washington street, at the lowest prices. Just received, a good assortment of low priced STOUT CASSIMERES, suitable for boys' wear. n23

BLACK GERMAN DOESKINS, a splendid article for Pants, the colors warranted permanent; can be found at KIMBALL'S, 28 Washington st.

☞ Made to order, if desired. n23

MILTON ACADEMY. The Winter Term of this Institution will commence on the First Tuesday in December, and continue eleven weeks; and after a vacation of one week the Spring Term will commence, and continue the same number of weeks.

Scholars received at the beginning and middle of a Term, but in no case for less than a Term.

Instruction given in all the branches usually taught in Academies; and no labor spared to render the pupil thoroughly acquainted with whatever he studies.

The French department will be under the care of Mr Seyfried, a distinguished French teacher recently from France.

An extensive and valuable Philosophical Apparatus has lately been purchased for the Institution; in connection with which Lectures will be given from time to time before the School.

Board can be obtained in good families on reasonable terms, and a small number can be accommodated in the family of the Principal, where parental kindness combined with

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 6.

A FILIAL SPIRIT.

TUNE—*Missionary Hymn.*

Thy people, Lord, assemble
Around thy mercy seat;
Let not our spirits tremble,
Our Father's eye to meet.
Our wants are all our merit;
No rightful claim we plead;
The frailties we inherit
So oft our steps mislead.

Yet pity, Lord, the errors,
In which we go astray;
And let no gloomy terrors
Prevent a brighter day.
O! soothe each contrite feeling;
The penitent restore;
The balmy words revealing,
'My children, weep no more.'

Then, Lord, to do thy pleasure
Shall be our work on earth;
Thy smiles our richest treasure;
Our joy a heavenly birth.
A filial spirit ever
Shall bid all terror flee;
For naught on earth can sever
A kindred soul from thee. S. W.

FIDELITER.

LINES SUGGESTED BY LONGFELLOW'S 'EXCELSIOR.'

The shades of night have passed away,—
Its darkness kindles into day.
On Calvary's height a maiden stood,
And on the cross she reads the word,
Fideliter.

And while in reverential awe
She kneels that bloody tree before,
A ray from heaven, divinely bright,
Writes on her heart in living light,
Fideliter.

Forth, amid life's delusive snares,
Its hollow mirth, corroding cares,
She goes,—unmoved by its deceits;
For still a voice within repeats,
Fideliter.

Flattery allures with syren song;
Earth's dazzling pleasures tempt to wrong;
And veiled in light, dark forms of sin
Labor to quench the light within,
Fideliter.

Nobly the maiden casts aside
The lures of earth, the snares of pride;
And closer, closer to her breast,
Her dearest, holiest treasure pressed
Fideliter.

A storm is nigh; dark lowers the day,
And lonelier, gloomier, grows her way.
'Hast thou no fear?' a stranger cries.
'No fear,' the maiden calm replies
Fideliter.

That storm-cloud gathers o'er her path,—
It bursts with desolating wrath.
No earthly refuge now is nigh,
No friendly voice is there to cry
Fideliter.

No faltering step betrays alarm;
She faints not, fails not, fears not harm;
No tempest's rage can cause delay,
But still she treads the narrow way
Fideliter.

Life's storms are o'er. The evening sun
Tells her of rest. Her race us run.
Calmly she sinks to her repose.
In Him she trusts, who Life bestows
Fideliter.

I see her spirit w ing its flight
To regions of immortal light.
I hear a voice,—'Come, blessed one!
Life's arduous, glorious work thou'st done
Fideliter.'

In life's bright morn, O, let thy heart
Wisely prefer the better part!
Look to the cross; by that prevail!
'T will guard thee safe through life's dark vale
Fideliter.

And when thy day of life is o'er,
'Twill guide thee to that heavenly shore,
Where, far beyond life's stormy wave,
To Him who freely died to save,
Thy love, thy life, thine all, thou'lt give
Fideliter.

MISCELLANEOUS.

THE PHYSICAL EDUCATION OF WOMAN.

Who can look abroad upon society, and compare those that are just entering upon the stage of action, with those who occupied it fifty years ago, and say that the present generation is not far inferior in beauty and physical strength.—Compare the wasp-like waist, the contracted lungs, the pale emaciated face, the irregular teeth, the sunken eyes—and, in fact, an almost complete prostration of the powers, both mental and physical, (for it is a well established fact in science, that a given state of mind or body throws the other into a corresponding condition,)—with the fair symmetrical form, the large, expanded and healthy lungs, the full, fair and animated face, the beautiful and regular teeth, the sparkling and lively eyes, the noble and healthy appearance, and the consequently strong mental and physical powers of the women of this country in by-gone days, and of other countries at the present time, and there will be found a vast difference in favor of the latter.

Investigation makes it evident that a large proportion of young ladies from the wealthier classes have the incipient stages of the curvature of the spine, one of the most certain and fruitful causes of future disease and decay. Medical men, who have made extensive inquiries, say that one of every five or six of the young women at boarding schools, are affected in this way, while many other indications of disease and debility exist in cases where this particular evil cannot be detected. Why is this enfeebled state of the constitution?—why does the primeval curse show itself more plainly now, than in former days?—why are the females of this country, at the present time, so much more subject to disease than those of former years? The reason is, their physical education is almost totally neglected, while they receive an improper and injudicious bodily training; hence the very design of their creation is frustrated. The organs of the body are hindered from performing their distinct and proper functions. And as soon as they are called to the responsibilities and trials of domestic life, their constitution fails, and their whole life becomes a burden: for no person can enjoy existence, when disease throws a dark cloud over the mind, and incapacitates her from the proper discharge of every duty.

There is not sufficient attention directed to that course of instruction and treatment which relates to the vigor and improvement of the bodily powers. The influence of the body on the mind is universally admitted. When the former is healthy and active, the latter becomes susceptible of so much the higher and more successful efforts: whereas a feeble constitution tends to the production of mental imbecility; materially lessens our usefulness; and throws a hue of sadness over all the scenes of life. Now our constitutions, our bodily powers, are very much at the mercy of those who control our physical education. A neglect on this particular is often followed by immediate misery. It is from such neglect that we are so often called to mourn over the premature extinction of brilliant genius; and such neglect has been too commonly practised in relation to female children. Many have become victims to it, throughout their whole lives—have suffered from perpetual irritability, pulmonary weakness, morbid sensibility, fickleness of purpose, inconsistency of conduct, and all the distressing agonies of nervous debility; and finally a premature death is the inevitable consequence. There is, doubtless, a constitutional difference in the sexes, and woman is not to be trained to the severe athletic exercises of men; but surely the former ought to have the benefit of all such becoming exercise as shall give them healthful bodies and firm nerves.

"Let the utmost attention," says the Rev. Mr. Burrows, "now be paid to the physical education of females—not simply to their diet, temperance, and cleanliness, but to the proper treatment and training of the body. Let them have such physical recreation as shall be consistent with their delicacy of sex, and as shall serve to procure for them vigorous constitutions, and sound minds. Strengthen their physical powers, and you may give energy to their intellects, brilliant tints of beauty to their persons, animation to their spirits, and grace to their manners. Walking, riding, and gardening in the open air, are practised by women of other nations to a far greater extent than by American females. Most English women in the wealthier classes are able to walk six or eight miles without oppressive fatigue, and when they visit this country, always express their surprise at the inactive habits of the American ladies. An English mother at thirty-five or forty is in the full bloom of perfected womanhood—as fresh, as fair, and healthy as her daughters. But where are the American mothers who can reach this period unfaded and unworn? If the daughters of this favored land would be fair, beautiful, healthy, and long-lived, they must exercise more in the air, and attend more to the improvement of their bodily powers. Exercise is not less necessary than food for the preservation of health. Those who labor are not only the most healthy, but generally the most happy part of mankind. Exercises in walking, riding and gardening are calculated to greatly improve the constitution, and give vigor and health to the whole system.

Let strict attention be paid to the physical as well as mental education of the young women of this country, and we shall soon see health glowing in every countenance, beauty beaming from every eye; and they will reap as their reward vigor and strength of mind and body—a happy and long life.

WHAT IS PROVIDENCE.

BY MISS SEDGWICK.

Take, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood—in a boarding-school through her youth, never accustomed either to air or exercise, two things that the *law* of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through hard offices of giving birth to her children, suckling and watching over them, dies early. "What strange Providence, that a mother should be taken, in the midst of life from her children!" Was it Providence—No! Providence had assigned her threescore years and ten; a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of "What a striking Providence!" This man has been in the habit of studying half the night, of passing his days in his office and the courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid winter. A healthy blooming young girl, thus dressed in violation of Heaven's laws, pays the penalty? a checked circulation, cold, fever and death. "What a sad Providence!" exclaim her friends. Was it Providence, or her own folly?

A beautiful young bride goes, night after night, to parties made in honor of her marriage. She has a slight sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare; for whoever saw a bride in an evening dress? She is consequently seized with an inflammation of the lungs and the grave receives her before her bridal days are over. What a Providence! exclaims the world. "Cut off in the midst of happiness and hope!" Alas! did she not cut the thread of life herself?

A girl in the country, exposed to our changeful climate, gets a new bonnet, instead of getting a flannel garment A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future? Look, my young friends, at the mass of diseases that are incurred by intemperance in eating or drinking, or in study, or in business; by neglect of exercise, cleanliness, pure air; by indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and of the long list of maladies that makes life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonful machine, the body, this "goodly temple," would gradually decay, and men die as if falling asleep.

DIVISION OF LABOR.

It is curious to observe how comfortably the world gets on by means of the division of labor. The mechanic arts reduce the thing to a complete system, the departments of government find it indispensable through all their ramifications, and even society by assigning various duties to various individuals, keeps its machinery in lively activity. To one class is assigned the labor of fashionable visiting, morning calls and evening parties; and "labor dire, and weary woe it is," as the poet says of idleness. It must be admitted, however, that these people are very industrious and self-denying in their vocation. The amount of time, capital, and wear and tear of mind and body they endure, in the course of a single fashionable season, would be sufficient to relieve the poor of a whole district, or found a system of general education. That, however, is a duty which society has assigned to other people in the division of labor.

Another class takes upon itself the care of the nation in respect to politics. These are, too, very industrious and pains-taking in their way. How they do work! How they do shout and spout, and run and ride, and waive their flags and drink healths and deliver orations! It is enough to do one good only to see their earnestness. How certain each and every mother's son of them is that the salvation of this great republic depends upon the election of his own particular candidate in his own little district. "Fellow citizens," he says, "if Mr. Smith is not sent to the next Congress, Liberty is prostrate!" And his co-laborers duly shout, "Hurrah for Smith! These people are very useful in the sphere which is assigned to them in the social division of labor. By relieving the other industrial classes from the severe and disgusting duties of the electioneering canvass, they leave them at leisure to attend to such comparatively unimportant matters as raising corn, weaving cloth, navigating ships, &c.

There is another exceedingly useful class, the marvel-hunters, to whom is assigned the business of seeking out and glorifying all the wonderful things which are successively presenting themselves to the public admiration. Their business is not unlike that of the electioneering people. It consists chiefly in calling out—"Oh! wonderful! wonderful! Let us run and see!" These are the worthy folks who take care of such people as Father Miller, and tell us all about the mysterious noises and knockings and strange appearances, as fast as they happen.—They believe in ghosts and in clairvoyance, and bring us the last news from fairy land by express. Very useful people are they, inasmuch as that they do the wondering for all the rest of the community. Amazement is their habitual emotion; and crying "Oh!" is their daily labor. *Wonderfully* useful people are they.

There are other departments of great utility in the division of labor, which we mean to comment upon at some future time. [Saturday Courier.

THE UNITED STATES HOTEL.

The editor of this paper, with his family, having resided three years in this commodious and excellent Hotel, has had ample opportunity of becoming well acquainted with its internal management under the direction of Messrs. Holman & Clark. The United States is now, unquestionably, the largest Hotel in the country, containing, as it does, *three hundred and fifty rooms*, capable of conveniently accommodating, at once, nearly five hundred Ladies and Gentlemen! It is also, in every respect, as well conducted, and as neat and comfortable in all its departments, as any other in Europe or America; and, what is more, its charges are always reasonable. We *know* what we have stated, and we are ready to convince any one of the truth of our assertion, who will visit this magnificent house. This splendid home of the citizen and the stranger (which covers over thirty thousand and five hundred square feet of ground,) is furnished in modern style, with the best of furniture, and is situated directly opposite, and within a few feet of, the Depot of the Norwich, Worcester, and Western Railroads, and is principally lighted with gas, which is introduced into nearly every parlor of the house, as well as into the Dining Halls, Reading and Smoking Rooms, &c., &c.

The additional building, just completed, embraces fifty apartments, consisting of parlors and bed-rooms, and a Ladies' Ordinary, probably the largest in the Union, which is capable of accommodating two hundred ladies and gentlemen. The Gentlemen's Dining Room, in the *old* building, however, is much larger, more than three hundred and fifty gentlemen having often dined in it at once. What was formerly the Ladies' Ordinary, is now converted into a Dining Room for those who wish for extra, early, or late meals. There are three regular hours for breakfast, and three for dinner, in the various rooms—so that persons may breakfast at 6, 8, or 9 o'clock, and dine at 1 a quarter past 2, or a quarter before 3 o'clock.

It requires one hundred servants to wait upon the numerous occupants of this magnificent house.

There is an Ice House connected with this establishment, large enough to contain one hundred tons of ice! There is also a two story brick building, which has been recently erected in the yard, the cellar of which serves as a cistern, into which the rain water from the roof of the new house is conducted, the capacity of which is 30,000 gallons. The first story is for the carpenter, and the upper story for the painter. Over the cistern an engine is to be placed, with sufficient hose to reach to any part of the Hotel in case of fire. Convenient ladders are also to be kept in readiness, to ascend any part of the building upon the outside. There are five distinct flights of stairs leading to the upper stories, which is no small consideration, in case of fire; a regular watch is also maintained during the night, to protect the house.

The Ladies' Drawing Rooms, which have been recently refurnished, are pleasant and agreeable apartments, and do credit to the establishment.

The principal entry or Hall of the Hotel, which is wide and capacious, has white marble tile; as also the office, which appears neat, and is always kept so, as well as every other apartment throughout the Hotel.

There are several large and convenient Bathing Rooms in the basement story, which are kept in a neat and wholesome manner, and careful and obliging attendants always in readiness; and, what is of more consequence, good soft or salt water in abundance.

We doubt if so large a number of people ever congregated together in one house before, where such an unexampled state of good health has existed since the hotel was opened.

There is every convenience for travellers in and about the establishment. Carriages, with careful and attentive drivers, and kind and obliging porters, always ready and willing to attend to the baggage and trunks of visitors.

An Engine is used for various purposes, such as carrying three Pumps, for pumping water into different parts of the house to supply Reservoirs which contain two hundred hogsheads of water. The same engine grinds coffee, and operates as a machine for grinding and cleaning knives. Only one fire is made to heat the vast quantities of water which is used for the Bathing Rooms, and in all other departments of the Hotel.

There is a large Bakery, in which is baked all the various kinds of bread, pastry, cake, &c., for the use of the house.

The cuisine of this large Hotel is complete. The cooking apparatus, generally, is upon the most approved principle, and all the domestic departments are fitted up with reference to convenience, economy in labor, and fuel. By the touch of a finger to a steam cock a barrel of water is made to boil in much less time than could be done in any other way. Aqueduct water, the purest in the neighborhood of Boston, is used for culinary purposes, and is conveyed to almost every apartment of the house.

A large Washing and Drying establishment, sufficient for all the necessary purposes of the house, is in constant operation.

There is also a Barber's Room, and Apothecaries Shop, under the same roof.

The United States Hotel was opened by the present lessees in 1840, and has always been well supported. It has been the home of Daniel Webster, Ex-Governors Lincoln and Davis, Morton, Childs, and Hull, Stephen Deblois, Esq., Hon George Morey, and the British, Spanish, and Sicilian Consuls.

At the last meeting of the Stockholders of the Company, it was voted to appropriate $24,000 for the erection of the new building.

It will be no disparagement to "mine hosts," Messrs. Holman & Clark, for us to remark, that those who take up transient or permanent quarters at this spacious house, probably do not, all of them, know how much they are indebted to the enterprising and obliging Agent of the Directors, Thomas J. Lobdell, Esq. Although Mr. L. is a sort of "invisible gentleman" in this immense establishment, yet his "good influences" is experienced by every one of its inmates. [Boston Eve. Gazette.

POWER OF FASCINATION IN SERPENTS.

Many causes might have given rise to the origin of the pretended *power of fascination* of serpents. It is true that most animals appear absolutely ignorant of the danger which menaces them when they find themselves in the presence of enemies as cruel as serpents. We often see them walk over the bodies of those reptiles, pick at their head, bite them, or lie down familiarly beside them; but we need not also deny that an animal, unexpectedly surprised, attacked by so formidable an adversary, seeing his menacing attitude, his movements performed with such celerity, may be so seized with fear as, at the first moment, to be deprived of its faculties and rendered incapable of avoiding the fatal blow which is inflicted at the moment when it perceives itself assailed. Mr. Barton Smith, in a memoir expressly written to refute all that has been advanced on the fascination of the rattlesnake, relates several instances which prove that birds do not show themselves afraid, except when the serpent approaches their nests to seize their young. Then one may see the terrified parents fly around their enemy, uttering plaintive cries just as our warblers do when any one stops in the vicinity of their nests. It may also be, that the animals which it is pretended had been seen fluttering around the snake, and at last falling into his mouth, have been already wounded by his poisonous fangs; a supposition which perfectly corresponds to the way in which venomous serpents master their prey. Many tree snakes seize their victim. Dampier has several times been a witness to this spectacle. Observing a bird flapping his wings, and uttering cries, without flying, this traveller perceived that the poor bird was locked in the folds of a snake, when he attempted to lay hold of it.—Russell presented one day a fowl to a dispass, and the bird in a short time gave signs of death. Not conceiving how the bite of a snake, not poisonous and so small, could produce such an effect, he carefully examined the fowl, and found the folds of the tail of the snake around the neck of the bird, which would have perished had he not disengaged it. Many birds of small size are accustomed to pursue birds of prey, and other enemies of their race, or fly about the place where the object of their hatred lies concealed. There is reason to believe that this phenomenon, known in Europe to every observer, also takes place in exotic regions; and, perhaps, this also is one of the circumstances which have contributed to the invention of the stories which have been related of the power of fascination in serpents. [Schlegel's Physiology of Serpents.

Battles on the Sabbath. The anniversary of Waterloo, which resulted in the downfall of Napoleon, was commemorated with the usual pomp and splendor, at Apsley House, the residence of the Duke of Wellington on the 18th of June. The "hero of an hundred battles," the Duke of Wellington, entertained in princely style the officers who fought under him on that memorable occasion. This great battle, which threw half of Britain into mourning, was fought on the Sabbath. Napoleon, who began this terrible conflict with the armies of the allied powers, might have been defeated if the battles had been commenced and fought on any other day. But he was defeated on the Sabbath. It was Sabbath breaking on a great scale, but none the more justifiable because nations and armies were engaged in it. Great men and military men, of whom it has been said of the latter, "they know no Sabbath," are no more justified in violating the Sabbath on a large scale than on a small one, no more than the most humble in the land.

The battle of Waterloo was fought on the Sabbath, and Napoleon who began it was defeated. The battle of New Orleans was also fought on the Sabbath, in which the British army, who began the battle, were defeated with terrible slaughter The naval battle fought by Commodore McDonough with the British fleet on Lake Champlain, took place on the Sabbath. The British began the attack and were defeated, although their force was greatly superior to that of the American. The difference was so great, that it was a matter of wonder that a small American force should have been able to capture a force so greatly its superior. Here then are three battles, not to name more, which were fought on the Sabbath, and in each case the force which began the attack were defeated. The coincidence is striking, however it be accounted for.

Filial Love.—Lamprocles, the eldest son of Socrates, fell into a violent passion with his mother. Socrates was a witness to this shameful behaviour, and attempted the correction of it in the following rational and gentle manner:

"Come hither, son," said he. "Have you never heard of men who are called ungrateful?" demanded Socrates.

"It is to receive a kindness," said Lamprocles, "without making a proper return when there is a favorable opportunity."

"Ingratitude is a species of injustice, therefore," said Socrates.

"I should think so," answered Lamprocles.

"If then," pursued Socrates, "ingratitude be injustice, does it not follow that the degree of it must be proportioned to the magnitude of the favors which have been received?"

Lamprocles admitted the inference; and Socrates thus pursued the interrogations.

"Can there subsist higher obligations than those which children owe to their parents, from whom life is derived, supported, and by whose good offices it is rendered honorable, useful and happy?"

"I acknowledge the truth of what you say," replied the son; "but who could suffer, without resentment, the ill-humours of such a mother as I have?"

What strange things has she done to you?" said Socrates.

"She has a tongue," replied Lamprocles, "that no mortal can bear."

"How much more," said Socrates, "has she endured from your wrangling fretfulness and impatient cries in the period of infancy?—What anxiety from the levities, capriciousness, and follies of your childhood and youth! What affliction has she felt, what toil and watching has she sustained in your illness?"

Evil Companions. Parents cannot be too careful in *selecting* society for their children; and young men cannot be too choice in their associates. The adage has lost nothing by age, which says, "A man is known by the company he keeps." To young men, especially, it is of infinite importance that they be furnished with companions possessing generous hearts, and honorable, virtuous sentiments. Says the distinguished Robert Hall, in his "Works," recently published by Harpers & Brothers:

"Society is the atmosphere of souls; and we unn cessarily imbibe from it something which is either infectuous or salubrious. The society of virtuous persons is *enjoyed* beyond their company, while vice carries a *sting* into solitude.—The society or the company you keep, is both the indication of your character and the former of it. In company, when the pores of the mind are opened, there requires more guard than usual, because the mind is then passive. Either vicious company will please you, or it will not; if it does not please you the end of going will be defeated." In such society, "you will feel your reverence for the dictates of conscience wear off, and that name, at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests and impious buffoonery; the consequence of this will be a practical deviation from virtue; the principles will become sapped, and the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place; *they will glory in their shame.*"

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This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

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CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

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